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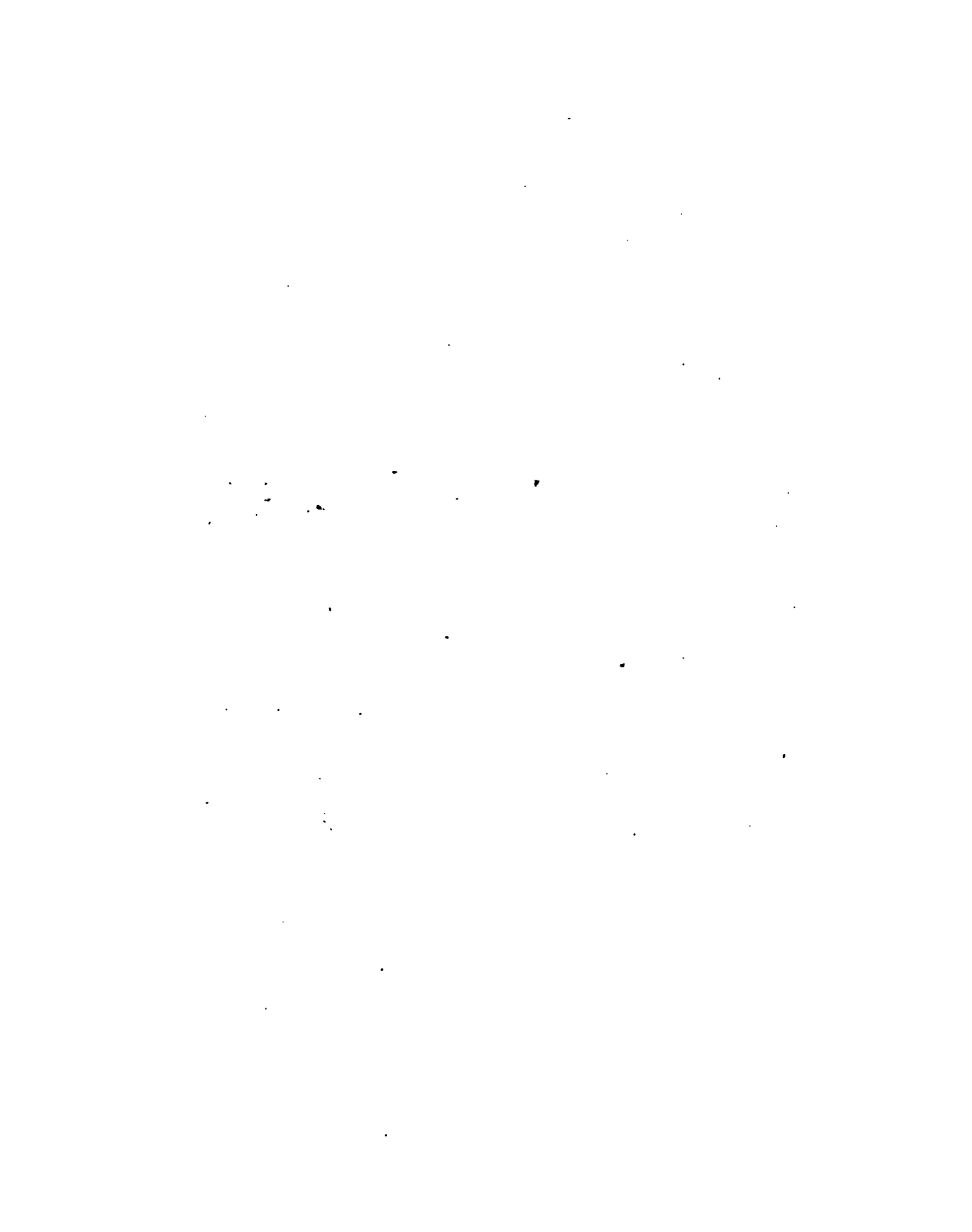
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CHRISTIANITY;

OR,

THE EVIDENCES AND CHARACTERS

OF

THE CHRISTIAN RELIGION.

BY BISHOP POYNTER, V.A.L.



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INTRODUCTION.

CHRISTIANITY is that form of Religion, which was taught and instituted by CHRIST. It embraces the *doctrines* of faith, which Christ revealed; the supernatural *moral precepts*, which he delivered; the *sacred rites*, which he instituted; and the *form of constitution*, which he founded, for the government of his Church. Its doctrines are most sublime, and consoling; and, at the same time, most true and certain. Its moral precepts are most pure, and perfect; prescribing the renunciation of all sin, and the exercise of every virtue. Its religious rites are most holy, and salutary, being the divinely established means of offering an acceptable worship to God, and of communicating the graces of sanctification to the souls of men. To those who embrace the Christian Religion with sincerity, and observe its injunctions with fidelity, it imparts peace and spiritual consolation in life, and ensures the enjoyment of a glorious immortality, after death.

Christianity is the work of God; a magnificent work, in the establishment and support of which, he has displayed his power, his wisdom, his mercy and goodness, even in a stronger light, than in the creation and preservation of the world. Its end is the glory of God, and the renovation and eternal happiness of man.

X

The institution and propagation of the Christian Religion, was a great public Fact; no less so, than the establishment, and extension of any temporal kingdom, or empire on earth. By its uniform laws of faith, and general discipline, it united together the nations of Europe, in one large society, and continued to regulate their religious, and moral conduct, from its early introduction into them, till the changes and divisions, in matters of Religion, which took place, in the sixteenth century.

At that eventful period, the authors of these changes and divisions introduced the principle of determining *what* are the doctrines, and precepts, which Christ delivered, and commanded all to believe and observe, not by the authority of the Church, but by the judgment of every individual, or by his private interpretation of Scripture. The consequence naturally resulting from this principle was, that according to each one's judgment or interpretation of Scripture, different, and not unfrequently contradictory, doctrines were held, *as the revealed doctrines of Christianity*; and articles of Christian faith, which had been uniformly and universally believed, *as revealed doctrines*, for fifteen centuries, began to be rejected as *not revealed*. Still, the divine revelation of a doctrine was considered as a proof of its being *true*. But it was not long before this principle of private judgment was carried further, and was made the rule of deciding, not merely the question, *de facto*, whether the doctrine was *divinely revealed or not*; but also the question, *de jure*, whether the doctrine, considered in itself, was *true or not*. By this system, the intrinsic

intrinsic nature of the objects of revealed doctrines was made an object of scientific inquiry and examination; and the *truth* or *falsehood* of revealed doctrines was determined by the judgment formed of the agreement or disagreement of the revealed mystery with the principles of natural science. Hence nothing was admitted as *true* in religion, which could not be proved by *intrinsic* demonstrative evidence, or by arguments drawn from self-evident natural principles of reason. Thus mere natural reason was made the only rule of faith.

Those who consistently followed up this principle, rejected all the mysteries of revealed religion; and chose for themselves, what they called a *natural religion*. They took the name of *Deists*, professing to believe in the existence of God, and to worship him according to the dictates of nature. They admitted also the spirituality and immortality of the human soul. But they did not long stop here: for finding in the nature of God, and of the spiritual substance of their own souls, mysteries which they could not comprehend, and which they could not explain by the principles of natural science, any more than they could the mysteries of revealed religion; some denied the existence of God, and declared themselves *Atheists*. Others rejected the existence of all spiritual beings, and declared themselves *Materialists*. None were they yet come to the last conclusion flowing from their principles, for some, not able to comprehend the intrinsic nature and properties of matter, or to satisfy themselves of its real and external existence, first doubted, and then denied it. Hence by following

this principle, of believing nothing that is incomprehensible to the human intellect, or that cannot be *intrinsically* demonstrated by mere natural reason, men have been led to believe, that neither matter nor spirit exist in the world, and that not only Revelation, but the universe itself is a mere non-entity.

Does not this country, at present, exhibit all these descending gradations of error, leading to the abyss of mental darkness? On the ground of this principle, do we not here see the Lutheran denying transubstantiation, and the Calvinist the real presence; the Unitarian denying the Trinity; the Socinian denying the divinity of Christ; the Deist denying all revealed mysteries; the Atheist denying the existence of God; the Materialist denying the existence of Spirits; the Berkleian denying the extramental existence of matter; the Sceptic doubting of every thing?

Whoever denies any one mystery, for example, transubstantiation, *because* he cannot comprehend it, or *because*, examining it intrinsically, he cannot reconcile it to the principles of natural science; if he is consistent to his principle, can find no intermediate point on the ground of Religion, at which he can stop, between the belief of the whole Catholic faith and universal scepticism.

To admit the existence of a grain of sand, is to admit a mystery. How did this grain come to exist? This is a mystery. Was it by creation? The act of creation is a mystery. Is it uncreated and self-existent? This is still a greater mystery. Is this grain of sand divisible *in infinitum*, or not? Whether you adopt the affirmative, or the negative, you find your
self

self equally involved in a mystery. How are all the parts of which it is composed, held together so as to form a solid, extended body? This is a mystery. If it consists of an infinite number of extended parts, why is it not infinitely extended? This is a mystery. If it contain an indefinite number beyond any calculation, how can so many extended parts be crowded and compressed into the small dimensions of a grain of sand? This is a mystery.

He who admits the existence of God, admits a mystery; for the nature and attributes of God are incomprehensible to the human intellect. But he who admits the existence of a grain of sand, and denies the existence of God, adopts an absurdity, to avoid the second mystery. For to admit an effect without a cause, a contingent being without a necessary being, is to admit a gross absurdity. Such is the absurdity of him, who denies the existence of God, the eternal and primary cause of all things, without whom nothing could have ever had existence in the universe. If any Atheist speak what he thinks, and not merely what he impiously wishes, we may ascribe his error to a morbid state of mind, perhaps, caused by the corruption of his heart, which blinds him and makes him insensible to the truth. The corporeal eye may be so affected by disease, as not to be able to see surrounding objects, which are visible to others. But the surrounding objects exist, notwithstanding the blindness of the diseased eye; and the great Creator of the universe exists in all his majesty and perfections, notwithstanding the darkness or perversity of the Atheist's mind. The heavens display the glory of God,
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Christianity is the work of God; a magnificent work, in the establishment and support of which, he has displayed his power, his wisdom, his mercy and goodness, even in a stronger light, than in the creation and preservation of the world. Its end is the glory of God, and the renovation and eternal happiness of man.

The institution and propagation of the Christian Religion, was a great public Fact; no less so, than the establishment, and extension of any temporal kingdom, or empire on earth. By its uniform laws of faith, and general discipline, it united together the nations of Europe, in one large society, and continued to regulate their religious, and moral conduct, from its early introduction into them, till the changes and divisions, in matters of Religion, which took place, in the sixteenth century.

At that eventful period, the authors of these changes and divisions introduced the principle of determining *what* are the doctrines, and precepts, which Christ delivered, and commanded all to believe and observe, not by the authority of the Church, but by the judgment of every individual, or by his private interpretation of Scripture. The consequence naturally resulting from this principle was, that according to each one's judgment or interpretation of Scripture, different, and not unfrequently contradictory, doctrines were held, *as the revealed doctrines of Christianity*; and articles of Christian faith, which had been uniformly and universally believed, *as revealed doctrines*, for fifteen centuries, began to be rejected *as not revealed*. Still, the divine revelation of a doctrine was considered as a proof of its being *true*. But it was not long before this principle of private judgment was carried further; and was made the rule of deciding, not merely the question, *de facto*, whether the doctrine was *divinely revealed or not*; but also the question, *de jure*, whether the doctrine, considered in itself, was *true or not*. By this system, the intrinsic

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truth and foundation of the report. There is a general report, and even a well-founded conviction in the Christian world, that a kingdom in heaven, abounding in all that is rich and delightful, is prepared by the Almighty for each one after death. Should not then every one, at least, inquire into the truth of it, and inform himself on what conditions this blessing is offered?

The following treatise is presented to the public, with a sincere wish, that it may be of some service, under the blessing of God, in confirming the true believer in his adhesion to the faith of Christ, and in directing others to the knowledge of the truth of Christianity.

With this view, the Reader is invited to consider, 1°. what is the rational and proper method of ascertaining the TRUTH of the revealed doctrines of Christianity. 2°. The fact of the divine Revelation of the Christian Religion being established, to consider the true and proper method of ascertaining, WHAT are the doctrines, precepts, and institutions of the revealed law of Christ. And 3°. To inquire, WHERE true Christianity, with all its blessings, is to be found.

These points are discussed in the following sheets.

CHRISTIANITY.

PART I.

MEANS OF ASCERTAINING THE TRUTH OF THE REVEALED DOCTRINES OF CHRISTIANITY.

CHAPTER I.

DEFINITIONS AND PRELIMINARY OBSERVATIONS.—*Knowledge.*
—*Truth.*—*Certitude.*—*Evidence.*—*Different Mediums of Evidence.*

THE mind is the eye of the soul. By *knowledge* the mind perceives truth, as by vision the eye sees light.

The human mind is not capable of knowing *all* truths. If it were, the power of the human mind would be infinite; and the mind of man would be as comprehensive as the mind of God.

As the eye may see corporeal objects, without seeing the nature, the number, the form or positions of their interior elements; so the mind of man may know things and truths, without knowing *all* their causes, relations, properties, and effects. The eye may see the ocean, without being able to see its depth or extent; and the mind of man may know God, without being able to know all the perfections of his infinite nature.

The human mind, therefore, may have a *knowledge* of many things, without *comprehending* all the properties or qualities that belong to them.

Comprehension, in the sense in which the term is here used, means such a complete and most perfect knowledge

of an object, that nothing in it, or relating to it, is unknown or obscure to the mind of him who contemplates it.

That, which in its substance, qualities, or perfections, is beyond or above the *comprehension* of the human mind, is a *mystery* to man. There are mysteries in nature, as well as in religion; because in nature, as well as in religion, there are works—designed by the same infinite wisdom, and executed by the same infinite power—which elude the sagacity, and surpass the comprehension of the human intellect.

TRUTH IS BEING: it is REALITY: it is that which IS.

Objective truth is the real state of a thing, taken absolutely *in itself*: it consists in the things being *what* IT IS. It is the agreement of the attributes of a thing with its subject.

Logical truth relates to the truth either of our perceptions, or of our judgments. The *truth* of our perceptions consists in the agreement of the perceptions of our minds with the objects perceived, *as THEY ARE in themselves*. The *truth* of our judgments consists in the agreement of the interior act of affirmation or negation, as well as of the exterior expression of the same, with its object, *such as IT is in itself*. If I judge, or assert a thing *to be*, what it really is, my judgment or proposition is *true*. If I judge or assert it *NOT to be*, what it is; or *TO BE*, what it is NOT, my judgment or proposition is *false*.

As the same thing cannot, at the same time, *exist and not exist*; as the same thing cannot, at the same time, and in the same respect, *be and not be*, what it is; so two contradictory judgments, or propositions, concerning the same thing, and in the same respect, one affirming that it *exists*, the other that it *does not exist*; or one affirming that *it is*, the other that it *is not*, what it *really is*; cannot both be *true*. The truth of one judgment, or proposition, in this case, necessarily infers the falsehood of its contradictory.

That knowledge, therefore, is logically *true* which perceives things *as they really ARE in themselves*. That doctrine is logically *true*, which teaches or announces things to be *what they really ARE in themselves*.

Moral truth is the agreement of a man's external expression with his interior opinion or sentiment; as when a man sincerely speaks what he thinks; when his mouth and heart agree. The contrary is an immoral falsehood.

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The knowledge which God has of all things is *true* ; because God knows all things *as they really ARE in themselves*. His knowledge is *comprehensive* in the full sense of the term, because he sees *all* things in the most perfect and most clear manner, and nothing in the universe is unknown or obscure to him.

The revelation by which God manifests or announces things to man is most perfectly *true* ; because he announces things to be, *what he knows them to be* ; and consequently *what they ARE in themselves*. Falsehood and ignorance are equally repugnant to a being that is infinitely perfect.

CERTITUDE is the *firmness* of the judgment of the mind on a subject proposed. It is that *firm* persuasion of the truth or falsehood of a proposition, or of the existence or non-existence of a fact, *which excludes all doubt*.

Certitude is not a blind adhesion to an opinion, nor is doubt a stupid or interested repugnance to a doctrine. Both certitude and doubt should be rational.

Real certitude, by which a man is reasonably and firmly persuaded of the truth of any doctrine, or of the existence of any fact, is founded on *evidence*, which shews and proves, in a convincing manner, to the mind, that the thing *really* is what it is affirmed or believed to be.

Evidence may be *intrinsic*, or *extrinsic*.

By *intrinsic* evidence, the clear and *certain* knowledge that a thing *really is*, what it is affirmed to be, is derived, 1st, from the immediate view of the objective truth of a proposition, such as: *the same thing cannot, at the same time, exist and not exist* ; or from the intuitive view of the identity of the attributes of the thing with their subject, as in this proposition, "a circle is round." The truth of these propositions is so *evident in itself*, that it requires no borrowed illustration ; it is as clear to the mind, as light is to the eye. This is called *intuitive* evidence.

2d. The *certain* knowledge that the thing *really is*, what it is affirmed to be, is made evident from the clear connection between the proposition in question, and some self-evident principle, which connection is made clear by demonstration ; as in this proposition, "the three angles of a plain triangle are equal to two right angles." In case, the truth of the proposition, which at first was *obscure* is illustrated by the medium of the light brought from a *evident* principle. This is called *demonstrative* evidence.

CHAPTER II.

THE COMPETENCY OF HUMAN REASON AS A SURE GUIDE TO TRUTH IN MORAL AND NATURAL SCIENCES, CONSIDERED.

—*Its Deficiency, in many instances, regarding Natural Religion and Morality—and the physical Order of the Universe.*

BEFORE we come to the question, whether the *certain* knowledge of the *truth* of the revealed doctrines of Christianity can be obtained by the mere natural powers of human reason, or whether the *truth* of these doctrines can be proved by arguments drawn from the principles of natural science, it may in fairness be inquired, how far unassisted human reason, in its present state, is a *sure* guide to *truth*, even in matters that seem to be placed within the sphere of its natural capacity.

If we consider the history of contradictory human opinions, relative to almost every object of moral and philosophical science, we must conclude, that mere human reason, even as it existed in the most cultivated minds of ancient Greece and Rome, when left to itself, is incompetent to bring man to the *certitude* of moral and natural *truth*, in a great variety of instances.

What contradictory doctrines have not been maintained, even by the most enlightened philosophers, concerning the nature and providence of God; the origin of evil; the spirituality and immortality of the soul; free-will; certain moral duties; the end for which man was created, and the means of obtaining happiness! On these subjects, we find great inconsistency or uncertainty, even amongst those, whose intellectual powers seem to have been the most perfect; such as a Socrates, a Plato, a Cicero, &c. Socrates complained of the obscurity of human reason. Plato, in his feeling of its insufficiency, prayed that some more enlightened guide might be sent from heaven, to lead man to truth and happiness.

Cicero

Cicero was in painful doubt concerning various important points of natural religion. If mere human reason, in its present state, were the proper and sure means, by which man is to attain to the *certitude of truth*, in regard to those religious and moral questions which seem to belong to the class of natural sciences; surely those distinguished individuals, who possessed human reason in its greatest perfection, and who sought for truth with all the powers of their minds, would have formed a *true* and *certain* judgment on those important subjects of inquiry. But if each one had discovered truth, their opinions and doctrines would have been uniformly the same.

It is not only on these religious and moral subjects, which seem to belong to the class of natural sciences, that human reason feels the want of *intrinsic* evidence, to enable it to form a *true* judgment of things *as they really are in themselves*; but it finds itself frequently in the dark, when it wishes to discover truth in matters relating to the physical order of the universe. What a number of contradictory doctrines do we not see in the history of philosophical systems, concerning matter and motion, and the various operations of nature, which are daily exhibited before our eyes! Every object of our senses, from the sun to a grain of sand, from an elephant to the smallest insect, is a mystery to human reason. But the greatest of mysteries to man, in this sublunary world, is man himself, his body, and soul; their union, and co-operation; the action of the pure powers of his soul, and the connexion between volition and the motions of animal life. All these are mysteries, incomprehensible to human reason. And on these natural subjects, what contradictory doctrines have not been maintained by the most enlightened philosophers, even since the *dark ages* have passed away! Did not even Descartes and Locke, Leibnitz and Newton, maintain opposite systems? Each thought that he had intrinsic evidence or demonstration of the truth of his own; but on those points, on which they were in contradiction to one another, the light of human reason must have led either the one or the other of them into error.

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MEANS OF ASCERTAINING, WITH THE REVEALED DOCTRINES, THE REVEALED DOCTRINES.—It cannot be previous to the observations.—It cannot be intrinsic evidence in the doctrine.—And in revealed doctrine, the free will of God.—The revelation of certain doctrines, which God is understood to have communicated, and works relative to the persons in which the doctrine conceals itself. Such are the doctrines concerning Christ, one God: the union of two natures in one; the nature of God and Man; the conditions required on the part of sinners; the benefit of this atonement; the necessity of divine grace; the benefit of the general judgment; the eternal day; the eternal reward of the good; the eternal punishment of the wicked in hell. These doctrines are *what they are*, is true if they announce things as they are. This *objective truth*, by which the doctrines are perceived, or reasoned, is by our conceptions, opinions, or reasonings. So, the existence of the sun is perceived in its object. By opening our eyes to it, we do not give it

This demonstration of truth is the proper act of the faculty of reason. It is by reasonings and chains of arguments, depending one upon another, and originally founded on first and self-evident principles, that the philosopher demonstrates the truth of his doctrines and propositions, in metaphysics, ethics, and geometry.

By *extrinsic* evidence, the *certain* knowledge that a thing *exists*, or *is really* what it is affirmed to be, is derived from the authority of *testimony*.

By the testimony of our *senses*, under due conditions, we obtain a true and certain knowledge of the existence of corporeal objects, and of external facts. The testimony of the senses is admitted, in courts of law, as evidence of facts.

By the testimony of *men*, under due conditions, we obtain a true and certain knowledge of the existence of distant objects, which we have never perceived by our senses;—by this means the certain knowledge of the existence of Rome or Constantinople is conveyed to those, who have never seen these places;—or of the past existence of historical facts, such as of the battles of Pharsalia, and of Hastings, or of such persons as Julius Cæsar, and William the Conqueror. It is on the testimony of men that the certitude of all historical truth is founded. Indeed, when any public fact is attested by numbers, who, being themselves eye-witnesses of it, and having the testimony of their own senses concerning its existence, could not have been deceived; and who, though in many cases divided in matters of opinion, in interests, in inclinations and customs, still all unite in attesting, in a uniform manner, the existence of the fact in question, could not be suspected of any design of deceiving others: in such circumstances, no reasonable man could admit a doubt of the truth of the testimony.

If the testimony of men furnishes evidence of the certitude of truth, how much more the testimony of God, who knows all things, as they are in themselves, and who cannot deceive us by any false testimony?

It may be observed, that the medium is not always the same, by which we obtain the certitude of truth, or the *certain* knowledge, that things *really are what they are affirmed to be*. We see the truth of self-evident principles, by intuitive evidence; we obtain the certain knowledge of metaphysical
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and mathematical conclusions, by metaphysical and mathematical demonstrations; of the existence of corporeal objects around us, by the testimony of our senses; of the existence of distant objects or past events, by the testimony of men. And even in perceiving the existence of corporeal objects around us, different objects are perceived by different senses. Thus colour is perceived by the eye; sound, by the ear; taste and smell, by their respective senses. The secret opinions or intentions of a man cannot be known to his fellow-men, but by the means of some exterior sign or expression. The certain knowledge of what is commanded or forbidden by a legislator, can only be derived from the authoritative manifestation or promulgation of his law.

Nothing can be more unreasonable, than to seek the certain knowledge of truths and facts, by means, which are not naturally and specifically adapted to the object of inquiry; or to deny the truth of any doctrine, or the existence of any fact, because it cannot be demonstrated, or established by arguments, or testimonies, which have no analogy or connexion with them. Would it be reasonable, to deny the metaphysical doctrines of the spirituality or immortality of the soul, because they cannot be proved by the testimony of the senses? or to deny that the battle of Hastings was ever fought, or that there ever existed such a person, as William the Conqueror, because these historical facts cannot be demonstrated, like a mathematical problem, by lines and angles? or to deny the existence of colour, because it cannot be perceived by the ear; or of sound, because it cannot be perceived by the eye? To attempt to prove such objects by such means, would be to pervert the order of nature, and to subvert the grounds of certitude.

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If we consider the history of contradictory human opinions, relative to almost every object of moral and philosophical science, we must conclude, that mere human reason, even as it existed in the most cultivated minds of ancient Greece and Rome, when left to itself, is incompetent to bring man to the *certitude* of moral and natural *truth*, in a great variety of instances.

What contradictory doctrines have not been maintained, even by the most enlightened philosophers, concerning the nature and providence of God; the origin of evil; the spirituality and immortality of the soul; free-will; certain moral duties; the end for which man was created, and the means of obtaining happiness! On these subjects, we find great inconsistency or uncertainty, even amongst those, whose intellectual powers seem to have been the most perfect; such as a Socrates, a Plato, a Cicero, &c. Socrates complained of the obscurity of human reason. Plato, in his feeling of its insufficiency, prayed that some more enlightened guide might be sent from heaven, to lead man to truth and happiness.

Cicero

Cicero was in painful doubt concerning various important points of natural religion. If mere human reason, in its present state, were the proper and sure means, by which man is to attain to the *certitude of truth*, in regard to those religious and moral questions which seem to belong to the class of natural sciences; surely those distinguished individuals, who possessed human reason in its greatest perfection, and who sought for truth with all the powers of their minds, would have formed a *true* and *certain* judgment on those important subjects of inquiry. But if each one had discovered truth, their opinions and doctrines would have been uniformly the same.

It is not only on these religious and moral subjects, which seem to belong to the class of natural sciences, that human reason feels the want of *intrinsic* evidence, to enable it to form a *true* judgment of things *as they really are in themselves*; but it finds itself frequently in the dark, when it wishes to discover truth in matters relating to the physical order of the universe. What a number of contradictory doctrines do we not see in the history of philosophical systems, concerning matter and motion, and the various operations of nature, which are daily exhibited before our eyes! Every object of our senses, from the sun to a grain of sand, from an elephant to the smallest insect, is a mystery to human reason. But the greatest of mysteries to man, in this sublunary world, is man himself, his body, and soul; their union, and co-operation; the action of the pure powers of his soul, and the connexion between volition and the motions of animal life. All these are mysteries, incomprehensible to human reason. And on these natural subjects, what contradictory doctrines have not been maintained by the most enlightened philosophers, even since the *dark ages* have passed away! Did not even Descartes and Locke, Leibnitz and Newton, maintain opposite systems? Each thought that he had intrinsic evidence or demonstration of the truth of his own; but on those points, on which they were in contradiction to one another, the light of human reason must have led either the one or the other of them into error.

If, in the moral and physical order of things, there are so many objects, the truth of which cannot be *intuitively* seen, nor be *intrinsically* demonstrated from principles of
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natural science, so as to make it absolutely *certain* that the thing *really is* what we judge it to be; if nature, on every side, presents incomprehensible mysteries to the mind of man; can human reason expect to obtain *intrinsic* evidence of the *truth* of the supernatural objects of divine revelation? Can the private judgment of every individual, formed by a series of arguments from principles of natural science, be reasonably considered as the proper and sure means by which he is to obtain the *certain* knowledge of the *truth* of the revealed doctrines of Christianity? Is it reasonable to deny the *truth* of these doctrines, because it cannot be demonstrated by natural reason? May there not be some other medium, by which the certitude of the *truth* of the doctrines of divine revelation may be obtained, in a manner more congenial to the object of inquiry?

CHAPTER III.

ON THE MEANS OF ASCERTAINING, WITH ABSOLUTE CERTITUDE, THE TRUTH OF THE REVEALED DOCTRINES OF CHRISTIANITY.—*Previous Observations.*—*It cannot be ascertained by the medium of intrinsic demonstrative evidence, or by the natural light of reason.*—*Exemplified in the doctrines of the Trinity, and Incarnation.*—*And in revealed doctrines, the objects of which depend on the free will of God.*—*The obscurity of the possibility of a mystery, is not evidence of its impossibility.*

In this inquiry, the revelation of certain doctrines, which have been commonly considered as the doctrines of Christianity, and by which God is understood to have communicated to man a sublime knowledge of the glory of his divine nature, and of his great designs and works relative to the redemption and eternal happiness of mankind, is, for the present, assumed as a *fact*. Such are the doctrines concerning the Trinity of Persons in one God: the union of two natures in one Person in Christ, by which he is both God and Man; the existence of original sin; the nature of the atonement required for sin; the conditions required on the part of man, that he may receive the benefit of this atonement, in the remission of his sins; the necessity of divine grace; the resurrection of our bodies; the general judgment of all mankind at the last day; the eternal reward of the good in heaven; the eternal punishment of the wicked in hell.

These doctrines are *true* if they announce things *as they really are in themselves*. This *objective* truth, by which the things announced by these doctrines *are what they are*, is independent of the perception of our minds; it cannot be made or destroyed, by our conceptions, opinions, or reasonings; it is fixed in its object. So, the *existence* of the sun is independent of the human eye: for whether we see it or not. By opening our eyes to it, we do not give it existence;

existence; by shutting our eyes to it, we do not destroy its existence, nor extinguish its rays. So the *existence* of facts is, in itself, independent of our knowledge: for by believing a fact, we do not give it existence; by denying it, we do not destroy its existence. The man who has committed a criminal act, cannot, by denying it, undo what he has done; nor can he prevent the execution of the sentence pronounced against him, by persuading himself that no crime is punished with death. He who wishes to ascertain the *truth* of the revealed doctrines of Christianity, must seek to ascertain whether the *things*, announced by them, *are or are not, in themselves, what they are affirmed to be.*

We do not yet inquire, whether the certain knowledge of the *truth* of these doctrines can be obtained from the evidence of the testimony of God who has taught them. But the simple question proposed at present is, whether the *truth* or *falsehood* of these revealed doctrines can be *intrinsically* demonstrated by arguments drawn from principles of natural science; whether *intrinsic and demonstrative evidence* is the medium, by which the certitude of the *truth* of these doctrines can be obtained; whether these doctrines are the object of human reason, as light is the object of the eye? If *they are not*, it would be as absurd to attempt to demonstrate them by human reason, as it would be to attempt to perceive sound by the eye, or light by the ear.

The truth or falsehood of the revealed Doctrines of Christianity cannot be ascertained by the medium of intrinsic demonstrative evidence, or by arguments drawn from self-evident principles of natural science: consequently mere human reason is not the medium of REVEALED TRUTH.

The province and office of the faculty of human reason is to demonstrate the truth or falsehood of a doctrine that is obscure and uncertain, by shewing its connexion with, or repugnance to, some self-evident proposition, or principle of natural science.

The revealed doctrines of Christianity, which all relate either to the sublime and incomprehensible mysteries of the divine nature, or to the designs and works of God relative to the redemption and eternal happiness of man, belong to a *supernatural* order of things, and have no connexion with any principle of natural science; consequently it cannot be shewn

shewn *intrinsically*, by the natural light of human reason, or by the medium of demonstrative evidence, whether the supernatural objects of these doctrines *are, or are not, in themselves*, what they are announced to be.

Let us take for an example, the doctrine of the Trinity; *viz.* that "in one divine nature there are three distinct persons." By what *intrinsic* evidence could it be shewn, that there *are* or *are not* three persons in one God; and consequently that this doctrine is *true* or *false*? With what self-evident principle of *natural* science is this doctrine connected; or to what principle of *natural* science is it *evidently* opposed? The doctrine does not announce that there is *only one* divine nature, and that there are *three* divine natures; nor, that there are *three* divine persons, and *only one* divine person. If such were the doctrine, in either case it would be repugnant to a self-evident principle of natural science, *viz.* "that the same thing cannot at the same time, and in the same respect, *be* and *not be*, what it is affirmed to be." But such is not the doctrine proposed; it announces that there is *one* NATURE and *three* PERSONS. This, *intrinsically* considered, is obscure to human reason, for want of the light of some self-evident principle of natural science applicable to it. But obscurity of truth is not evidence of falsehood.

Are there not three distinct powers, the will, the memory, and the understanding, in the one, simple, spiritual substance of the human soul; each of which powers is the soul itself? Is not this a mystery to human reason?

Could the possibility of such distinct powers, in one soul, have been speculatively demonstrated, from any self-evident principle of *natural* science? Could the possibility of them have been naturally known, but from the consciousness of their existence and operations? To what principle of natural science could the doctrine of the existence, or of the possibility of these three powers in one soul, be opposed by those who should undertake to deny it? Will man, then, who cannot *comprehend* the nature, the powers, and operations of his own soul, pretend to have such a *comprehensive* knowledge of the infinite perfection of the divine nature, as to be able to see *evidently, by the light of human reason*, whether there can or cannot be three divine persons in one divine nature?

This demonstration of truth is the proper act of the faculty of reason. It is by reasonings and chains of arguments, depending one upon another, and originally founded on first and self-evident principles, that the philosopher demonstrates the truth of his doctrines and propositions, in metaphysics, ethics, and geometry.

By *extrinsic* evidence, the *certain* knowledge that a thing *exists*, or *is really* what it is affirmed to be, is derived from the authority of *testimony*.

By the testimony of our *senses*, under due conditions, we obtain a true and certain knowledge of the existence of corporeal objects, and of external facts. The testimony of the senses is admitted, in courts of law, as evidence of facts.

By the testimony of *men*, under due conditions, we obtain a true and certain knowledge of the existence of distant objects, which we have never perceived by our senses ;—by this means the certain knowledge of the existence of Rome or Constantinople is conveyed to those, who have never seen these places ;—or of the past existence of historical facts, such as of the battles of Pharsalia, and of Hastings, or of such persons as Julius Cæsar, and William the Conqueror. It is on the testimony of men that the certitude of all historical truth is founded. Indeed, when any public fact is attested by numbers, who, being themselves eye-witnesses of it, and having the testimony of their own senses concerning its existence, could not have been deceived ; and who, though in many cases divided in matters of opinion, in interests, in inclinations and customs, still all unite in attesting, in a uniform manner, the existence of the fact in question, could not be suspected of any design of deceiving others : in such circumstances, no reasonable man could admit a doubt of the truth of the testimony.

If the testimony of men furnishes evidence of the certitude of truth, how much more the testimony of God, who knows all things, as they are in themselves, and who cannot deceive us by any false testimony ?

It may be observed, that the medium is not always the same, by which we obtain the certitude of truth, or the *certain* knowledge, that things *really are what they are affirmed to be*. We see the truth of self-evident principles, by intuitive evidence ; we obtain the certain knowledge of metaphysical
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and mathematical conclusions, by metaphysical and mathematical demonstrations ; of the existence of corporeal objects around us, by the testimony of our senses ; of the existence of distant objects or past events, by the testimony of men. And even in perceiving the existence of corporeal objects around us, different objects are perceived by different senses. Thus colour is perceived by the eye ; sound, by the ear ; taste and smell, by their respective senses. The secret opinions or intentions of a man cannot be known to his fellow-men, but by the means of some exterior sign or expression. The certain knowledge of what is commanded or forbidden by a legislator, can only be derived from the authoritative manifestation or promulgation of his law.

Nothing can be more unreasonable, than to seek the certain knowledge of truths and facts, by means, which are not naturally and specifically adapted to the object of inquiry ; or to deny the truth of any doctrine, or the existence of any fact, because it cannot be demonstrated, or established by arguments, or testimonies, which have no analogy or connexion with them. Would it be reasonable, to deny the metaphysical doctrines of the spirituality or immortality of the soul, because they cannot be proved by the testimony of the senses ? or to deny that the battle of Hastings was ever fought, or that there ever existed such a person, as William the Conqueror, because these historical facts cannot be demonstrated, like a mathematical problem, by lines and angles ? or to deny the existence of colour, because it cannot be perceived by the ear ; or of sound, because it cannot be perceived by the eye ? To attempt to prove such objects by such means, would be to pervert the order of nature, and to subvert the grounds of certitude.

are true or false? The truth and certitude of such doctrines can no more be demonstrated by arguments drawn from principles of natural science, than the interior intentions of any individual, or the certitude of any past fact, can be demonstrated by mathematical lines and angles. These doctrines are no more the object of human reason, than sound is the object of the eye.

The existence of three persons in one God, and the union of two natures in Christ, are matters of fact. The reality of matters of fact is not proved by *intrinsic* demonstrative evidence, but the *extrinsic* evidence of testimony.

If there are three persons in one God; if there are two natures united in one person, in Christ; these facts cannot be undone or destroyed by the disbelief or denial of man; any more than the bright rays of the mid-day sun can be extinguished in themselves, by the act of shutting the eye against them.

All that human reason could attempt against the *existence* of these facts, which are objects of the Christian revelation, would be to demonstrate, to the highest degree of *intrinsic evidence*, that the *possibility* of them is repugnant to some self-evident principle of natural science. If this could be demonstrated to the highest degree of intrinsic evidence, it would be clearly perceived by all, who have given their attention to the subject. But this repugnance certainly is not perceived by thousands of learned men, who have studiously examined this question; and who, after an attentive and impartial examination of it, have sincerely adhered to the belief of the existence of the trinity of persons in one God, and of the union of two natures in Christ, as *possible* and actual mysteries.

In reality, those who attempt to demonstrate the *impossibility* of the mysteries, which are objects of divine revelation, have a greater load of facts to remove than they are aware of. They must undo, not only the *existence* of the mysteries themselves, but also all of those historical and miraculous facts, which bear testimony to the *fact* of the divine revelation of the mysteries. So long as these testimonies remain in evidence, so long as the *fact* of the revelation of these mysteries remains, supported by such testimonies, so long will the truth of the *possibility* of the mysteries remain firmly

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If, in the moral and physical order of things, there are so many objects, the truth of which cannot be *intuitively* seen, nor be *intrinsically* demonstrated from principles of
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CHAPTER IV.

CONSEQUENCES OF THE PRINCIPLE OF NOT ADMITTING THE TRUTH OF REVEALED DOCTRINES, UNLESS IT CAN BE PROVED BY INTRINSIC DEMONSTRATIVE EVIDENCE.—*Uncertainty in religious doctrines.—Infidelity.—These consequences appear in the history of religious opinions, since the changes made in religion in the 16th century.—Reason and revelation not opposed to each other.—The province of reason, in the search of revealed truths.—Religious liberty.*

IF the *truth* of any one of the revealed doctrines of Christianity can be reasonably denied by any individual, *because* he cannot *intrinsically* demonstrate it, by shewing the connexion of the doctrine with some principle of natural science; what mystery, what doctrine of the Christian religion, can such a man consistently support or believe? If *on that ground* he denies the *truth* of the doctrine of the real presence, or of transubstantiation, must he not, to be consistent with himself, deny the *truth* of the doctrine of the Trinity of persons in God; of the union of two natures in one person in Christ; of original sin; of the resurrection of the dead; of the eternity of torments in hell; of the creation of the world; and, indeed, of *all* the revealed doctrines of Christianity, since they all relate to objects which, *intrinsically* considered, have no connexion with the principles of natural science? It is evident, therefore, that the medium of *intrinsic* demonstrative evidence cannot be reasonably applied to the objects of divine revelation, and that when perversely followed in this respect, as a medium of the certitude of revealed *truth*, it must lead to uncertainty in matters of religion, and even to absolute infidelity.

This is not a mere speculative and possible consequence of the rule of determining the *truth* or *falsehood* of revealed

doctrines by the *intrinsic* demonstration of the agreement or disagreement of the objects of these doctrines with the principles of *natural science*. This consequence has been fully proved to have been realized in the history of religious opinions, that have been adopted by those who have followed this rule of judgment. This has been shewn by a multitude of writers; and lately by a Protestant minister, the late Baron de Starck, in his "*Entrétiens Philosophiques*," translated into English, under the title of "*Philosophical Dialogues on the Reunion of the different Christian Communions*." Is it not by a direct consequence from this principle, that the Trinity, the divinity of Christ, the truth of the Sacred Scriptures, and other articles of revealed religion, are publicly denied, at present, in this country? On what principle can these errors be consistently condemned or refuted, by those who admit that the *truth* or *falsehood* of the doctrines of revealed religion is to be proved by *intrinsic* arguments, drawn from the principles of natural science?

Is then the light of reason to be extinguished by revelation? Is the total exercise of natural reason to be prohibited in the search of religious truths? No, certainly not. The truths which are the objects of reason and of revelation are distinct, and are grounded on distinct motives of assent. Reason and revelation have their separate provinces, in which they may respectively exercise their rights.

Revelation leaves reason free to range over the vast field of nature, and to pursue the study of natural and moral truth by the principles of natural science. Revelation brings a new light to the human mind, by infusing a sublime knowledge of supernatural truths, and by giving additional testimony, perfection, and sanction to the truths and precepts of the moral law of nature. But revelation opposes no obstacle to discoveries and improvements in the natural sciences. Indeed, have not civilization and literature been introduced into many countries, by those who introduced the belief of the doctrines of revelation? Has not reason been improved, to the highest degree, in minds enlightened with the knowledge of revealed truths? Were an Origen, a St. Chrysostom, a St. Augustin, Jerom, in former ages; or a Bossuet, a Fénelon, a P.

Descartes, in later times, impeded in the improvement of their natural talents, or in the acquisition of natural sciences, by their belief of the doctrines of revelation? Have not the ministers and professors of revealed religion been the greatest encouragers and promoters of the arts and sciences in all ages? Revelation, as well as good sense, commends the use, and condemns the misuse, of the powers of reason.

In the search of religious and revealed truths, reason is by no means prohibited the use and exercise of her powers, provided she employ them about those objects, which lie within her proper jurisdiction, and she do not wander out of her own province. But if reason attempt to demonstrate the *truth* or *falsehood* of the doctrines and mysteries of revelation, by discussing the *intrinsic* nature of the objects of these doctrines and mysteries, or by philosophical arguments drawn from self-evident principles of *natural* science, with which they have no connexion, reason does go out of her own province; she acts unreasonably, by attempting to demonstrate that by *intrinsic* evidence, which is not the object of it; any more than colour is the object of the ear, or sound of the eye, or the existence of an historical fact is the object of a mathematical demonstration.

Admitting the existence of God, whose infinite wisdom knows more than the mind of man can comprehend; whose infinite power can do more than man can conceive possible; whose infinite goodness surpasses all understanding; reason may exert her powers in demonstrating, from these admitted principles, that if this great God reveal, or manifest, any thing relating to the perfections of his nature, or to his own works or designs in favour of man, what he reveals must be most certainly *true*, because, being *infinitely* wise, he knows all things *as they are in themselves*; and, being *infinitely* true and good, he cannot deceive us, by making any declaration contrary to what he knows to be the truth. Again, reason may demonstrate, that it is most reasonable to believe, with a firm conviction of mind, whatever God *has* revealed; because it is reasonable to believe most firmly whatever is certainly *true*; and whatever God has revealed, is most certainly *true*.

It then only remains to inquire whether, in fact, Almighty God *has* revealed any thing to men, and *what* he has revealed.
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These are plain questions of *fact*, the existence of which like that of all historical facts, is to be ascertained by the evidence of testimony. Here, again, reason may employ her powers, in applying to the external evidences of divine revelation, which are so many external *facts*, all the principles and rules of criticism by which the certitude of testimony is established.

But, when reason has discovered and ascertained the *fact* of divine revelation, there she must stop. Reason has, indeed, a right to be satisfied that God *has spoken*. But when it is made certain, by satisfactory extrinsic evidence, that he *has really spoken*; reason has no right, she is not qualified nor competent, to sit in judgment on the *truth*, or *justice*, of *what God has taught or commanded*. Reason herself teaches, that it is the duty of man to do homage to the truth and veracity of God, by submitting his understanding to the obedience of faith, and by *believing*, implicitly and firmly, *whatever God has revealed*; as it is his duty to do homage to the wisdom and justice of God, by submitting his will to the obedience of the divine law, and by faithfully *doing whatever God has commanded*.

But what, then, becomes of religious liberty? If by religious liberty it be only meant, that every man should be at liberty to inquire into the existence of the *fact* of divine revelation, and to examine the evidence of the testimonies brought to ascertain its reality, it is clear that this is the natural right of every rational creature. The same must be said of the right that each one has, to examine the evidence of the extrinsic motives of credibility, relative to the divinely established medium, by which the revealed doctrines are to be communicated, with certitude, to mankind. Without this, we should be exposed to the danger of mistaking the erroneous opinions of men for the revealed truths of God, and of being the dupes of every impostor or self-authorized fanatical teacher.

If by religious liberty be meant a *right*, to believe or to disbelieve what is *certainly* revealed by the God of truth, and what is proposed *as revealed* to our belief, by an authority, which God himself has commissioned to promulgate his revealed law, and which he has commanded us to obey: no such *right* can exist. For it is as wrong and as criminal

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to refuse to believe an article of doctrine, which God has *certainly* taught, as it is to refuse to observe a moral duty, which God has *certainly* commanded.

But is not the mind of man as free as air? If it is to be fixed, by what is it to be fixed but by the *evidence* of truth? In answer to this, I ask, is the mind more free than the will? Is not the will of man subject to the supreme will and command of God? Though it be free, is it not under a moral obligation of obeying the divine command, which is a restriction on its liberty? May not God, who has a right to command the will to observe the moral precept, which he has given, have also a right to command the understanding to assent to the doctrine he has revealed? But can the mind reasonably assent to a doctrine without *evidence* of its truth? Certainly not; without either *intrinsic* evidence, if the doctrine be the object of *intrinsic*; or without *extrinsic*, if the doctrine be the object of *extrinsic* evidence. Thus the mind assents to the truth of mathematical doctrines, on the *intrinsic* evidence of mathematical demonstrations; it assents to the truth of historical assertions, on the *extrinsic* evidence of human testimony; it assents to the truth of revealed doctrines, on the *extrinsic* evidence of the testimony of God.

CHAPTER V.

THE CERTITUDE OF THE TRUTH OF THE REVEALED DOCTRINES OF CHRISTIANITY CAN BE OBTAINED ONLY BY THE MEDIUM OF EXTRINSIC EVIDENCE, OR BY THE TESTIMONY OF GOD, GIVEN IN THE ACT OF THE DIVINE REVELATION OF THESE DOCTRINES.—*Shewn from the nature of the question—from the reasoning of St. Paul—from the natural method of coming to the true and certain knowledge of the will of a Legislator.*

It has been shewn that the certitude of the *truth* of the revealed doctrines of Christianity cannot be obtained by the medium of *intrinsic* evidence; it follows, therefore, that it can be obtained only by *extrinsic* evidence, or by the evidence of the testimony of God.

The testimony of God must be, in the nature of things, the only proper medium of ascertaining the *truth* of these revealed doctrines; because these doctrines have for their objects, either the nature of God or the designs and works of God. To whom is the nature of God perfectly known, but to God himself? To whom are the designs and works of God perfectly known, but to God himself? God only has a perfect and comprehensive knowledge of his own nature, designs, and works; therefore, his manifestation or revelation of them is the proper medium by which the *truth* of them can be ascertained.

The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. The knowledge of the designs and works of God in favour of man could never have been acquired, either by the testimony of the senses, or by the demonstrations of human reason. *But to us God HATH REVEALED them by his spirit. For the spirit of God searcheth all things, yea the deep things of God.* No other can know his designs or intentions, unless he manifest them. *For what knoweth the things*

things (the dispositions and intentions) of a man, but the spirit of man, that is in him? So the things, also (the will and designs), that are of God, no man knoweth but the spirit of God. Now we have received, not the spirit of this world, but the spirit that is of God; THAT WE MAY KNOW the things that are given us of God.—1 Cor. ii. 9, 10, 11, 12.

No knowledge can be more *true* than this, which God has of his own nature, designs, and works; because he knows them *as they are in themselves*. Nothing can be more *certain* to us than the *truth* of that which is *revealed* to us by the God of truth, concerning his nature, designs, and works. *If we receive the testimony of men, the testimony of God is greater.* 1 John, v. 9. The testimony of God is assuredly the most solid basis of the most absolute certitude of *truth*.

If, therefore, God, who perfectly knows himself, his own designs and works, positively declares that in his own infinitely perfect nature there *are* three distinct persons; that in Christ there *are*, since his incarnation, two natures united in the person of God the Son; that the posterity of Adam *are* born in the guilt of original sin; that atonement *has* been made for sin by the death of Christ on the cross; that baptism is instituted for the remission of sins; that every man will be judged immediately after his death; that Christ will come from heaven at the last day, to judge all men according to their works; that our bodies shall be raised to life; that the good will be rewarded with eternal happiness, and the wicked punished with eternal torments: if God declares these things, they are most *true* and *certain*; and this declaration or testimony of God is the proper medium by which the *truth* of these doctrines can be ascertained.

The doctrines of Christianity are the *law* of Christ. How is the knowledge of what a legislator freely commands, to be obtained, but by the declaration or manifestation which he himself makes of his will?

CHAPTER VI.

THE FACT OF THE DIVINE REVELATION OF THE CHRISTIAN RELIGION.—*The Christian Religion was taught by Christ.—Christ, as Man, was divinely commissioned to teach it.—The Nature and Effect of Miracles.—The divine Mission of Christ proved by Miracles.—Christ, who taught the Christian Religion, is Himself true GOD.—His Divinity shewn, principally by the FACT of his Resurrection.—Consequences—in Proof of the divine Revelation of the Christian Religion, and of the Obligation of observing its Precepts.*

THAT, about 1800 years ago, a person called Jesus Christ lived in Judea, is an historical fact. That he taught certain religious doctrines, that he delivered certain moral precepts, that he instituted certain sacred rites, are so many facts, supported by the strongest testimonies of written histories, and of universal tradition.

If Christ, as man, was commissioned by God to deliver these doctrines, precepts, and institutions, as the doctrines, precepts, and institutions of God; if Christ, who delivered them, is himself God: the *fact* of the *divine* revelation and institution of the Christian religion is established. These two positions are true and certain.

1st. It is a fact that Christ, as man, was commissioned by God to that effect. He declared that the doctrine which he delivered was not of his own invention, as man, but the doctrine which he had received from God, *who sent him*. John vii, 16. He proved the fact of his divine mission by the most evident miracles.

These miracles were public acts of omnipotence, which no other but God could perform, and by which the Almighty God of Truth sensibly interposed, to give his sanction to the authority of Christ, as commissioned by him, to declare his truths and will to man. What stronger testimony of the
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Descartes, in later times, impeded in the improvement of their natural talents, or in the acquisition of natural sciences, by their belief of the doctrines of revelation? Have not the ministers and professors of revealed religion been the greatest encouragers and promoters of the arts and sciences in all ages? Revelation, as well as good sense, commends the use, and condemns the misuse, of the powers of reason.

In the search of religious and revealed truths, reason is by no means prohibited the use and exercise of her powers, provided she employ them about those objects, which lie within her proper jurisdiction, and she do not wander out of her own province. But if reason attempt to demonstrate the *truth* or *falsehood* of the doctrines and mysteries of revelation, by discussing the *intrinsic* nature of the objects of these doctrines and mysteries, or by philosophical arguments drawn from self-evident principles of *natural* science, with which they have no connexion, reason does go out of her own province; she acts unreasonably, by attempting to demonstrate that by *intrinsic* evidence, which is not the object of it; any more than colour is the object of the ear, or sound of the eye, or the existence of an historical fact is the object of a mathematical demonstration.

Admitting the existence of God, whose infinite wisdom knows more than the mind of man can comprehend; whose infinite power can do more than man can conceive possible; whose infinite goodness surpasses all understanding; reason may exert her powers in demonstrating, from these admitted principles, that if this great God reveal, or manifest, any thing relating to the perfections of his nature, or to his own works or designs in favour of man, what he reveals must be most certainly *true*, because, being *infinitely* wise, he knows all things *as they are in themselves*; and, being *infinitely* true and good, he cannot deceive us, by making any declaration contrary to what he knows to be the truth. Again, reason may demonstrate, that it is most reasonable to believe, with a firm conviction of mind, whatever God *has* revealed; because it is reasonable to believe most firmly whatever is certainly *true*; and whatever God has revealed, is most certainly *true*.

It then only remains to inquire whether, in fact, Almighty God *has* revealed any thing to men, and *what* he has revealed.

These

These are plain questions of *fact*, the existence of which like that of all historical facts, is to be ascertained by the evidence of testimony. Here, again, reason may employ her powers, in applying to the external evidences of divine revelation, which are so many external *facts*, all the principles and rules of criticism by which the certitude of testimony is established.

But, when reason has discovered and ascertained the *fact* of divine revelation, there she must stop. Reason has, indeed, a right to be satisfied that God *has spoken*. But when it is made certain, by satisfactory extrinsic evidence, that he *has really spoken*; reason has no right, she is not qualified nor competent, to sit in judgment on the *truth*, or *justice*, of *what God has taught or commanded*. Reason herself teaches; that it is the duty of man to do homage to the truth and veracity of God, by submitting his understanding to the obedience of faith, and by *believing*, implicitly and firmly, *whatever God has revealed*; as it is his duty to do homage to the wisdom and justice of God, by submitting his will to the obedience of the divine law, and by faithfully *doing whatever God has commanded*.

But what, then, becomes of religious liberty? If by religious liberty it be only meant, that every man should be at liberty to inquire into the existence of the *fact* of divine revelation, and to examine the evidence of the testimonies brought to ascertain its reality, it is clear that this is the natural right of every rational creature. The same must be said of the right that each one has, to examine the evidence of the extrinsic motives of credibility, relative to the divinely established medium, by which the revealed doctrines are to be communicated, with certitude, to mankind. Without this, we should be exposed to the danger of mistaking the erroneous opinions of men for the revealed truths of God, and of being the dupes of every impostor or self-authorized fanatical teacher.

If by religious liberty be meant a *right*, to believe or to disbelieve what is *certainly* revealed by the God of truth, and what is proposed *as revealed* to our belief, by an authority, which God himself has commissioned to promulgate his revealed law, and which he has commanded us to obey: no such *right* can exist. For it is as wrong and as criminal

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to refuse to believe an article of doctrine, which God has *certainly* taught, as it is to refuse to observe a moral duty, which God has *certainly* commanded.

But is not the mind of man as free as air? If it is to be fixed, by what is it to be fixed but by the *evidence* of truth? In answer to this, I ask, is the mind more free than the will? Is not the will of man subject to the supreme will and command of God? Though it be free, is it not under a moral obligation of obeying the divine command, which is a restriction on its liberty? May not God, who has a right to command the will to observe the moral precept, which he has given, have also a right to command the understanding to assent to the doctrine he has revealed? But can the mind reasonably assent to a doctrine without *evidence* of its truth? Certainly not; without either *intrinsic* evidence, if the doctrine be the object of *intrinsic*; or without *extrinsic*, if the doctrine be the object of *extrinsic* evidence. Thus the mind assents to the truth of mathematical doctrines, on the *intrinsic* evidence of mathematical demonstrations; it assents to the truth of historical assertions, on the *extrinsic* evidence of human testimony; it assents to the truth of revealed doctrines, on the *extrinsic* evidence of the testimony of God.

firmly established. For the *fact* of God's having revealed any mystery ; for instance, " that in the one divine nature, there are three distinct persons," establishes the *existence* of it, viz. of the Trinity of persons in one God ; and the establishment of the *existence* of a thing is the best proof of its *possibility*. When a philosopher was perplexed by the subtlety of a metaphysical argument, against the possibility of loco-motion, he rose from his seat, and by the *act* of walking proved the *possibility* of it, and refuted the sophistry. Those, therefore, who attempt to demonstrate the impossibility of revealed mysteries, must first disprove their *existence*, to the highest degree of evidence ; and undo all the facts by which the certitude of their existence is supported.

When the arguments drawn from the self-evident principles of natural science, to prove *intrinsically* the natural impossibility of revealed mysteries, are impartially considered, it will appear that they shew nothing more than that the possibility of these mysteries is *intrinsically obscure* ; but not that the impossibility of them is *intrinsically evident*.

Can the man who denies the existence of the Trinity of persons in God, demonstrate to a higher degree of evidence that the possibility of this mystery is repugnant to any self-evident principle of natural science ; than he who denies the fact of the creation of the world, can shew that the possibility of creation is repugnant to the principle " *ex nihilo nihil fit* ?" And yet how often does it happen that those who deny the mystery of the Trinity, admit of that of the creation ; though, when both are *intrinsically* examined, the impossibility of the one can no more be demonstrated by the self-evident principles of natural science, than the impossibility of the other ?

things (the dispositions and intentions) of a man, but the spirit of man, that is in him? So the things, also (the will and designs), that are of God, no man knoweth but the spirit of God. Now we have received, not the spirit of this world, but the spirit that is of God; THAT WE MAY KNOW the things that are given us of God.—1 Cor. ii. 9, 10, 11, 12.

No knowledge can be more *true* than this, which God has of his own nature, designs, and works; because he knows them *as they are in themselves*. Nothing can be more *certain* to us than the *truth* of that which is *revealed* to us by the God of truth, concerning his nature, designs, and works. *If we receive the testimony of men, the testimony of God is greater.* 1 John, v. 9. The testimony of God is assuredly the most solid basis of the most absolute certitude of *truth*.

If, therefore, God, who perfectly knows himself, his own designs and works, positively declares that in his own infinitely perfect nature there *are* three distinct persons; that in Christ there *are*, since his incarnation, two natures united in the person of God the Son; that the posterity of Adam *are* born in the guilt of original sin; that atonement *has* been made for sin by the death of Christ on the cross; that baptism is instituted for the remission of sins; that every man will be judged immediately after his death; that Christ will come from heaven at the last day, to judge all men according to their works; that our bodies shall be raised to life; that the good will be rewarded with eternal happiness, and the wicked punished with eternal torments: if God declares these things, they are most *true* and *certain*; and this declaration or testimony of God is the proper medium by which the *truth* of these doctrines can be ascertained.

The doctrines of Christianity are the *law* of Christ. How is the knowledge of what a legislator freely commands, to be obtained, but by the declaration or manifestation which he himself makes of his will?

doctrines by the *intrinsic* demonstration of the agreement or disagreement of the objects of these doctrines with the principles of *natural* science. This consequence has been fully proved to have been realized in the history of religious opinions, that have been adopted by those who have followed this rule of judgment. This has been shewn by a multitude of writers; and lately by a Protestant minister, the late Baron de Starck, in his "*Entretiens Philosophiques*," translated into English, under the title of "*Philosophical Dialogues on the Reunion of the different Christian Communions*." Is it not by a direct consequence from this principle, that the Trinity, the divinity of Christ, the truth of the Sacred Scriptures, and other articles of revealed religion, are publicly denied, at present, in this country? On what principle can these errors be consistently condemned or refuted, by those who admit that the *truth* or *falsehood* of the doctrines of revealed religion is to be proved by *intrinsic* arguments, drawn from the principles of natural science?

Is then the light of reason to be extinguished by revelation? Is the total exercise of natural reason to be prohibited in the search of religious truths? No, certainly not. The truths which are the objects of reason and of revelation are distinct, and are grounded on distinct motives of assent. Reason and revelation have their separate provinces, in which they may respectively exercise their rights.

Revelation leaves reason free to range over the vast field of nature, and to pursue the study of natural and moral truth by the principles of natural science. Revelation brings a new light to the human mind, by infusing a sublime knowledge of supernatural truths, and by giving additional testimony, perfection, and sanction to the truths and precepts of the moral law of nature. But revelation opposes no obstacle to discoveries and improvements in the natural sciences. Indeed, have not civilization and literature been introduced into many countries, by those who introduced the belief of the doctrines of revelation? Has not reason been improved, to the highest degree, in minds enlightened with the knowledge of revealed truths? Were an Origen, a St. Chrysostom, a St. Augustin, a St. Jerom, in former ages; or a Bossuet, a Fénelon, a Paschal, a

with all its antecedent and concomitant circumstances, it will appear to carry with it a most evident demonstration of his divinity. On various occasions, he not only positively foretold that he should be put to death, and that he should rise again on the third day ; but he distinctly described the manner of his death, and the mode of treatment he should receive from his enemies, in the course of his passion. Matt. xviii. He said to his disciples, *Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified, and the third day he shall rise again ;* verses 18, 19. See Mat. xvi, 21 ; xvii, 9 and 22—Mark viii, 31 ; ix, 8 ; x, 34 —Luke ix, 22 ; xviii, 33. Who, without the divine knowledge of the secrets of hearts and of future events, could have predicted, so positively, that he should be betrayed, that he should be condemned to death, be delivered to the Gentiles, be mocked, be scourged, and be crucified, by his enemies? Who, without the knowledge of the decree of God to exert his omnipotence on a particular day, could have foretold that, after three days from his death, he should return to life?

Jesus moreover declared before his death, that the act of his resurrection was to be *his own act*, the exercise of *his own power*. Thus he spoke, John x, 17, *et seq. I lay down my life that I may take it again. No man taketh it from me ; but I lay it down of myself ; and I have power to lay it down, and I have power to take it up again.* He here declares that without his own consent, no man could put him to death : that after he had laid down his life, by his own free consent, he had power to take up his life again, and that he would take it up again. This is not the language of a creature : it is the language of the Almighty and Sovereign Lord of all Things, of him to whose power life and death are absolutely subject. Could any general or emperor at the head of his armies ever hold this language to his soldiers? “The enemy cannot slay me without my consent. I shall consent to be slain on the field of battle : but, after I shall have lain three days among the dead, I will raise myself to life again ; I will place myself at your head, and will lead you on to victory.” Such language would be folly and insanity in the mouth of the most powerful man on earth. Such language was truth in the
mouth

mouth of Jesus Christ. Speaking of himself, he said: *The Son of Man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and spit upon him, and scourge him, and kill him; and the third day he shall rise again.* Mark x, 33, 34. *But, AFTER I SHALL BE RISEN AGAIN, I will go before you into Galilee.* Mark, xiv, 28. His very enemies bore testimony that his prediction was uttered before his death, and took their precautions against any false pretence of its accomplishment. After he was dead, *the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered, that that seducer said, while he was yet alive, AFTER THREE DAYS I WILL RISE AGAIN; command, therefore, the sepulchre to be guarded until the third day.* Mat. xxvii, 62, 63, 64.

Jesus was put to death under the very circumstances he had foretold. On the third day he raised himself to life again, as he had predicted. Here are three facts, all absolutely certain, and collectively, bearing the most evident testimony both to the humanity and to the divinity of Jesus Christ. The certainty of these facts is supported by the testimonies cited from the Gospels, which must be admitted, at least, as an authentic history.

It is then a certain fact that he *foretold his death*, with its circumstances, and also his *resurrection* on the third day.

It is a certain fact that he *was put to death*, amidst the circumstantial indignities which he had foretold.

It is a certain fact that *he rose to life on the third day.*

Of this fact, and of his having been seen living by many persons, on many occasions, during forty days, we have the most undeniable testimonies. On the third day after his death he presented himself living to his eleven apostles, and to the two disciples returned from Emaus, all assembled together. They were at first incredulous. He convinced them of the reality of his resuscitated body, by exhibiting himself palpably, and by conversing and eating with them; and of its identity, by shewing them the wounds in his hands and feet. After eight days he came into their assembly again, when Thomas was present, who had declared that he would not believe him to be risen, till he had seen the print of the nails in his hands, till he had put his finger into the place of the nails, and his

things (the dispositions and intentions) of a man, but the spirit of man, that is in him? So the things, also (the will and designs), that are of God, no man knoweth but the spirit of God. Now we have received, not the spirit of this world, but the spirit that is of God; THAT WE MAY KNOW the things that are given us of God.—1 Cor. ii. 9, 10, 11, 12.

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CHAPTER VI.

THE FACT OF THE DIVINE REVELATION OF THE CHRISTIAN RELIGION.—*The Christian Religion was taught by Christ.—Christ, as Man, was divinely commissioned to teach it.—The Nature and Effect of Miracles.—The divine Mission of Christ proved by Miracles.—Christ, who taught the Christian Religion, is Himself true GOD.—His Divinity shewn, principally by the FACT of his Resurrection.—Consequences—in Proof of the divine Revelation of the Christian Religion, and of the Obligation of observing its Precepts.*

THAT, about 1800 years ago, a person called Jesus Christ lived in Judea, is an historical fact. That he taught certain religious doctrines, that he delivered certain moral precepts, that he instituted certain sacred rites, are so many facts, supported by the strongest testimonies of written histories, and of universal tradition.

If Christ, as man, was commissioned by God to deliver these doctrines, precepts, and institutions, as the doctrines, precepts, and institutions of God; if Christ, who delivered them, is himself God: the *fact* of the *divine* revelation and institution of the Christian religion is established. These two positions are true and certain.

1st. It is a fact that Christ, as man, was commissioned by God to that effect. He declared that the doctrine which he delivered was not of his own invention, as man, but the doctrine which he had received from God, *who sent him*. John vii, 16. He proved the fact of his divine mission by the most evident miracles.

These miracles were public acts of omnipotence, which no other but God could perform, and by which the Almighty God of Truth sensibly interposed, to give his sanction to the authority of Christ, as commissioned by him, to declare his truths and will to man. What stronger testimony of the
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that penance *is* and *is not* a requisite disposition for salvation; that baptism *is* and *is not* necessary for all; that the confession of sins *is* and *is not* an ordinance of his law.

If the method employed, for ascertaining *what* Christ really did teach and ordain, be found to lead sincere inquirers to adopt sometimes one doctrine on the subject in question, and sometimes its contradictory; it surely cannot be reasonably considered as a *certain* rule of *truth*, but must be a fallible and deceitful guide, often conducting to error.

Whoever feels the immense importance of knowing with certainty *what* are the doctrines which Christ really taught and commanded all to believe; *what* are the supernatural precepts of morality which Christ really delivered, and commanded all to follow in practice; *what* are the sacred ordinances which Christ really instituted and commanded to be observed; *what* are the dispositions and conditions of salvation which Christ really prescribed for all; he will at the same time feel that it is equally important to his salvation to know *by what means* he can ascertain the truth on these points of fact, on which his eternal happiness or misery depends.

It is an historical fact, that before the period of the revolution in religion, often called the Reformation, which took place in the sixteenth century, the ancient and universal testimony, or the authoritative teaching of the pastors of the church of Christ, was generally followed, as the divinely established *means*, by which all men were to be brought to the true and certain knowledge of the law and religion of Christ.

It is also an historical fact, that the bold reformer, who, in the sixteenth century, was the first and chief leader in this revolution, setting aside the ancient method, laid down the rule of determining by each man's private judgment, or by his private interpretation of Scripture, *what* are the doctrines, precepts, and institutions of Christ, and *what* the conditions of eternal salvation.

Whether this last rule, which is the principle of Protestantism, or the ancient rule, which is the principle of Catholicism, is the true and sure *means* of learning and determining with certitude, *what* are the doctrines, precepts, and institutions which were really taught and ordained by Christ, is the important subject of this present discussion.

self-evident principles of natural science; as the objects of these doctrines are in reality matters of *fact*, they are not the proper object of the faculty of human reason, and consequently the certain knowledge of their *truth* or *falsehood* is not to be obtained by the medium of *intrinsic* demonstrative evidence.

But if we consider the nature of the objects of the doctrines of the Christian Revelation, we shall find that most of them are the determinations and effects of the free will of God. With respect to such, how could human reason decide, by the light of *intrinsic* evidence, whether God did or did not decree or effect that, which is announced by the revealed doctrine? By what arguments, drawn from the principles of natural science, could it be demonstrated that the revealed doctrine, relatively to its object, is *true* or *false*?

By what light of intrinsic evidence, by what principles of natural science, could human reason ever discover, 1st. *What* an offended God did, or did not, require as an atonement for sin? 2d. Whether he *did*, or *did not*, decree to send his only begotten Son to be made man, and to offer himself as a victim of atonement for sin? 3d. *What* God does, or does not, require on the part of man, that he may receive the benefit of this atonement? 4th. Whether baptism *is*, or *is not*, necessary, by the institution and command of God, for the remission of sin? 5th. Whether the grace of God *is*, or *is not*, necessary for our salvation? 6th. Whether God *has*, or *has not*, decreed and promised that our body shall be raised again to life at the last day? 7th. Whether God *has*, or *has not*, decreed and foretold, that there shall be a particular judgment of each one immediately after his death; and a general judgment of all mankind, at the end of the world? 8th. Whether God *has*, or *has not*, promised a reward of eternal glory to the just? 9th. Whether God *has*, or *has not*, denounced eternal punishments to the wicked, &c. &c.

In these and other revealed doctrines of Christianity, how could human reason demonstrate, from the *intrinsic* nature of the object, or from its connexion with any principle of natural science, which side of the question is *true*? How then, could it demonstrate whether the doctrines relating to these objects, which depend solely on the free will of God,

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of the individual concerning the *truth* of the doctrine would be opposed to the judgment of the Son of God himself!

But the present inquiry is, not whether the doctrine is *true* or *false*; but whether *in fact* it *was* or *was not* revealed by Christ.

Suppose then that some individual, a man of learning and piety, has inquired into this *fact*, and is come to the conclusion that the doctrine of the Trinity, for instance, *was not taught* by Christ: will his private judgment be to him a reasonable ground of certitude that this doctrine was *not revealed*; if his judgment is found to be opposed to the uniform judgment of many thousands of men, in every Christian country, and in every age from the beginning of Christianity, men distinguished by their learning and piety, and who were all convinced by the strongest evidences of testimony, that the doctrine of the Trinity was really taught by Christ? Surely, with such a weight of general affirmative judgment against him, on this matter of fact, the individual must doubt the accuracy of his own private negative judgment; he cannot reasonably adhere to it as a prudent and certain judgment of his mind.

But, fairly to settle the point in question, we must consider whether the private judgment, even of every individual in the great mass of mankind, of every artisan and husbandman, is competent to determine, with certainty, whether the doctrine of the Trinity, or of any other article of Christian faith, *was* or *was not* revealed by Christ; in short, to determine *what* was revealed by him, as necessary to be believed in order to salvation? And, whether this ignorant individual can reasonably and safely rest on his own private judgment, that the doctrine of the Trinity, or of any other article in question, was *not revealed*, although the article has been uniformly believed and professed by all Christian churches, from the first establishment of Christianity to the sixteenth century, and is still believed and professed by far the greater majority of Christians, as a *revealed doctrine*? Will any reasonable man say, that the private judgment of the individual, in this case, can be to him a ground of certitude?

If, moreover, we consider the ordinary results of private judgment

judgment and individual opinion in common life, we shall see that they often lead to uncertainty and error. Leave an individual merely to the lights of his own mind on many doctrinal and moral subjects, without any guidance whatever from authority, or direction from the judgment of other men; how does he wander in opinions, and grope as it were in the dark for truth! How uncertain is he in his judgment! And is a judgment so uncertain, when left to its own lights, a sure guide to certitude in matters of divine revelation? What contradictions do we not daily observe, between the private judgments of individuals on the most ordinary questions, that occur to be examined by them? How difficult is it often for twelve men to come to an uniform judgment, on the same subject? Must there not be error, amidst these contradictory individual judgments and opinions? What reasonable man, then, would ever admit, that the private judgment of every individual is a basis and rule of *certitude*, in determining *what* are the doctrines, precepts, and institutions of Christ; or *what* are the dispositions and conditions of salvation, which were prescribed by him, and on the knowledge, and observance of which the eternal happiness of every individual depends?

Is the private interpretation of Scripture a more sure rule of *certitude*, in determining these points of fact? Is it not, in reality, the same thing, in its principle and consequences, as private judgment?

I will not at present inquire, whether the authenticity of the Scripture, as a revealed book, or the integrity of its text, or the faithfulness of its translation, can be ascertained without the *extrinsic* testimony of the church of Christ. I will not inquire whether *all* those things which Christ taught, ordained, and commanded, are contained in the Scripture: though these are important points. But, waving these points, I will only consider whether the private interpretation of authentic Scripture is a sure rule of certitude, in determining the objects of the proposed question of fact.

Private interpretation of the sacred Scriptures, like private individual judgment, is uncertain, and leads to error. Its uncertainty is manifest from the variety of discordant interpretations of the same texts, which the same individual often adopts at different times. Its erroneous tendency is evident

from the contradictory doctrines which individuals, equally learned, equally sincere, equally pious, often derive from the same text, according to their respective private views and interpretations of it. Do not those who believe the Trinity, and those who deny it—those who believe the divinity of Christ, and those who deny it—those who believe the necessity of baptism, and those who deny it—those who believe the real presence, and those who deny it—all learn their contradictory doctrines from the Scripture? What then! Is the Scripture in contradiction to itself? Surely not. It is essentially consistent in its true sense; but, the *interpretations* of its meaning, given by those who follow the rule of private judgment, are evidently contradictory.

Where, then, are certainty and truth to be found, amidst these contradictory interpretations of the sense of the Holy Scriptures? How can it be truly ascertained by them, *what* Christ really taught, instituted, and commanded, and *what* conditions of salvation Christ really prescribed?

self-evident principles of natural science; as the objects of these doctrines are in reality matters of *fact*, they are not the proper object of the faculty of human reason, and consequently the certain knowledge of their *truth* or *falsehood* is not to be obtained by the medium of *intrinsic* demonstrative evidence.

But if we consider the nature of the objects of the doctrines of the Christian Revelation, we shall find that most of them are the determinations and effects of the free will of God. With respect to such, how could human reason decide, by the light of *intrinsic* evidence, whether God did or did not decree or effect that, which is announced by the revealed doctrine? By what arguments, drawn from the principles of natural science, could it be demonstrated that the revealed doctrine, relatively to its object, is *true* or *false*?

By what light of intrinsic evidence, by what principles of natural science, could human reason ever discover, 1st. *What* an offended God did, or did not, require as an atonement for sin? 2d. Whether he *did*, or *did not*, decree to send his only begotten Son to be made man, and to offer himself as a victim of atonement for sin? 3d. *What* God does, or does not, require on the part of man, that he may receive the benefit of this atonement? 4th. Whether baptism *is*, or *is not*, necessary, by the institution and command of God, for the remission of sin? 5th. Whether the grace of God *is*, or *is not*, necessary for our salvation? 6th. Whether God *has*, or *has not*, decreed and promised that our body shall be raised again to life at the last day? 7th. Whether God *has*, or *has not*, decreed and foretold, that there shall be a particular judgment of each one immediately after his death; and a general judgment of all mankind, at the end of the world? 8th. Whether God *has*, or *has not*, promised a reward of eternal glory to the just? 9th. Whether God *has*, or *has not*, denounced eternal punishments to the wicked, &c. &c.

In these and other revealed doctrines of Christianity, how could human reason demonstrate, from the *intrinsic* nature of the object, or from its connexion with any principle of natural science, which side of the question is *true*? How then, could it demonstrate whether the doctrines relating to these objects, which depend solely on the free will of God,

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ever, if the fundamental articles had been precisely defined, the *uniform* belief of them could never have been secured, so long as the principle of private judgment, or of the private interpretation of the Scripture, was in operation.

In vain were synods held by the pastors of the new religion, in order to settle the fluctuating minds of those who embraced it, and unite them in *one* belief. But what could these synods effect towards establishing unity ; when, by the principle of Protestantism, it was held to be the right and duty of every individual, to determine his own mode of faith by his own private judgment, or private interpretation of Scripture ; to judge for himself in matters of religion ; to make his own creed, and to change his creed with every change of opinion ?

In vain did the civil power come forward, in some states, to determine and require the belief of certain fixed articles of the Christian faith, and the admission of certain religious rites and forms of ecclesiastical government, *as taught and instituted by Christ*. For, no civil power could shew, that it was commissioned by Christ to determine, amidst such a variety of individual opinions, *what* are the doctrines, precepts, and institutions, which Christ really delivered, and in the belief and observance of which true Christianity really consists. In fact, the creeds and forms of Christianity, which were soon adopted by different states, after this principle of Protestantism had been admitted into them, were as much in contradiction, one to the other, as the creeds and modes of religion formed by the private judgments of individuals. One state was Lutheran, in its belief, another Calvinistic : one Episcopalian in the form of its ecclesiastical government, another Presbyterian. Could true Christianity consist of such contradictory doctrines ? Could the one true church of Christ have been so constituted by him, as to admit such inconsistent forms of spiritual government ?

All these differences and contradictions in religion flowed from the principle of Protestantism ; the principle of determining, by private individual judgment, or by private interpretation of Scripture, *what* Christ has taught and commanded. Is not England, at present, an existing proof of these differences and contradictions in religion, which follow from that principle ?

As, therefore, this method of attempting to ascertain by
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private judgment, or the private interpretation of Scripture, *what* are the doctrines, precepts, and institutions, which were really delivered by Christ, is calculated, in its nature, to produce uncertainty, and to lead into error, in religious matters; and has, in effect, produced uncertainty and error, wherever it has been adopted; it cannot reasonably be received, as a rule of certitude and truth, in pursuing the present important inquiry.

But was not the reading of the Scripture appointed by Christ, as the means, by which men were to be brought to the true and certain knowledge of his doctrines and institutions? Did he not command all to *search the Scriptures*, (John, v. 39,) that they might have life everlasting, and consequently find, in them, that knowledge of the doctrines and institutions of Christ, which is necessary for their salvation?

If the reading of the Scripture (and the interpreting of the Scripture by each one's private judgment) were the means appointed by Christ, for bringing men to the true and certain knowledge of his doctrines and institutions; it would be natural to expect, that these means would produce the intended, at least that they would not produce the opposite, effect. But how can the reading of the Scripture, and the interpreting of it by private judgment, be said to lead men to the true and certain knowledge of the doctrines and institutions of Christ, when we see that, in fact, it leads them to adopt contradictory opinions, and inconsistent forms of religion, *as the doctrines and institutions of Christianity?*

It is without any foundation that some pretend that these means were ordained by Christ for that effect. No proof of it can be shewn, from any kind of testimony. The text alluded to (John v. 39) does not at all bear on the point. Christ does not there speak of the *means*, by which the knowledge of his new law is to be communicated to the world: nor does he speak of the Scriptures, of the New Testament, from the reading and private interpretation of which, the knowledge of what Christ taught and commanded is sought to be obtained. For the New Testament was not then written; nor, in fact, was the true and certain knowledge of the law of Christ communicated to the world in the times of the Apostles, by the reading and private interpretation

tion of the Scripture : for many countries were brought to the true, certain, and uniform belief of the doctrines and religion of Christ, by the authoritative teaching of the Apostles, and other Apostolic men, before any of the books of the New Testament were written.

The Gospel of St. Matthew, the first book of the New Testament which was committed to writing, was written about eight years after the ascension of Christ ; that of St. Mark about ten ; that of Luke about thirty ; and that of St. John about sixty-two years, after the first promulgation of the Christian Law, on the day of Pentecost. The Epistles were written on various accidental occurrences. Some of them were addressed to particular churches, to correct certain errors or abuses ; and some were addressed to individual persons. The first of the Epistles of St. Paul, in the order of time, *viz.* the first to the Thessalonians, was written about nineteen years after the law of Christ was first promulgated in Jerusalem ; those to the Philippians and Colossians about twenty-nine, that to the Hebrews thirty, and that to the Ephesians thirty-two years after the above period. Upwards of a hundred years must have elapsed before a collection of the books, composing the New Testament, could have been made. And in the first or second century, so many hundred years before printing was introduced, how few copies of it could have existed in the church ?

The New Testament was not written as a complete symbol of faith, or an entire code of the Christian law, containing specifically *all* those things which Christ commanded all nations to believe and to observe. Christ no where appears to have given any charge, that the doctrines and precepts, which he delivered to his Apostles, should be committed to writing, or that these writings should be circulated over all nations, for the purpose of communicating to them the certain knowledge of his law. But, we have on record the charge which he gave to his Apostles and their successors, to *go and preach* his gospel to every creature.

The doctrines and precepts of Christianity were taught, by the Apostles and their disciples, in Jerusalem, in Samaria, and in the neighbouring countries, as far as Cyprus, Phœnice, Antioch, and Damascus, before the Gospel of St. Matthew was written.

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The faith of Christ was established by the preaching of St. Peter, in Pontus, Galatia, Cappadocia, Asia Minor, Bythia; and in Rome itself: and, by the preaching of St. Paul, in all the countries round about, from Jerusalem to Illyricum. Many were instructed in the Christian law in Scythia, Epirus, and Achaia, by St. Andrew; in Phrygia, by St. Philip; in Armenia, by St. Batholomew; in Ethiopia, by St. Matthew; in Parthia and India, by St. Thomas; in Mesopotamia, by St. Jude; and in Egypt, by St. Simon. So far had the law of Christ been propagated by the preaching of the Apostles, when St. Paul wrote his epistle to the Romans, that he said *their sound hath gone forth unto all the earth, and their words unto the ends of the whole world.* (Rom. x. 18.) The whole of this was done, before many parts of the New Testament were even written. Even those churches, to which the epistles of St. Paul, St. James, St. Peter, and St. John, were addressed, were all instructed in the doctrines, precepts, and institutions of the Christian law, before these epistles were sent to them.

The great work, of the instruction of nations in the faith of Christ, proceeded in the second age, not by the circulation of the Old or New Testament, but by the preaching of the successors of the Apostles. St. Justin, St. Irenæus, and Tertullian bear testimony to the wide spread of the Christian religion, in these early times; and to the unity of faith, by which the churches, in different parts of the world, were held together. St. Irenæus observed, (lib iii. adv. Hæres): "That many barbarous nations submitted to the rule of doctrine, which the Apostles delivered to those, to whom they entrusted their churches. *Without the aid of letters, without ink or paper,* they have the words of salvation, and they carefully guard the doctrine which has been delivered."

It is clear, therefore, that several countries were brought to the knowledge and observance of the *whole* law of Christ, before one book of the New Testament was written; and that Christianity, in its primitive purity and perfection, was established in many nations in Europe, Asia, and Africa, during the first and second centuries of the Christian æra, before the collection of the books of the New Testament was made, or, at least, before it could be circulated among those nations.

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not appointed by Christ, as the *means* of communicating the certain and specific knowledge of his law to all nations, this method was not adopted by the Apostles or their successors, in converting nations to the faith of Christ. In fact, there is no instance of any nation being brought to the unity of Christian faith, by the circulation or reading of the Scriptures; nor have we any ground for believing, that any nation will ever be converted to Christianity by such means.

CHAPTER IV.

THE ONLY MEANS, BY WHICH IT CAN BE ASCERTAINED, WITH ABSOLUTE CERTITUDE, WHAT ARE THE DOCTRINES OF FAITH, THE MORAL PRECEPTS, AND THE RELIGIOUS OBSERVANCES, WHICH WERE DELIVERED BY CHRIST, IN THE REVELATION, AND INSTITUTION OF THE CHRISTIAN RELIGION, IS THE PROMULGATION OF HIS LAW, MADE BY THE AUTHORITY OF THE MINISTRY, WHICH CHRIST INSTITUTED FOR THAT PURPOSE.—*That, which Christ commanded to be believed and to be observed, constitutes his law—a law is made known by authoritative promulgation.—The old law was promulgated by Moses, and the ministry of the Priesthood.—Christ revealed his new law to Peter, and his other Apostles—He ordained that the knowledge of what he had taught and commanded, should be communicated to all nations, by the authoritative promulgation of his law, made by his Apostles, and their successors, in the ministry of the Christian priesthood.*

THE questions “What doctrines did Christ teach?” “What precepts did he deliver?” “What sacred rites did he institute?” “What conditions of salvation did he prescribe?” are questions of FACT. The true and certain knowledge of FACTS is to be derived from the extrinsic evidence of testimony.

The doctrines, which *Christ commanded* all to believe; the supernatural moral precepts, which *Christ commanded* all to observe; the sacred rites, which *Christ commanded* to be performed; the dispositions and conditions, which *Christ commanded* for the remission of sin, and for eternal salvation, constitute the *law of Christ*.

How is the true and certain knowledge of any law (or of that which is specifically commanded, or forbidden, by the legislator), to be acquired? Is it not by the act of promulgation, authorized by the legislator? It is thus, that the practical

from the contradictory doctrines which individuals, equally learned, equally sincere, equally pious, often derive from the same text, according to their respective private views and interpretations of it. Do not those who believe the Trinity, and those who deny it—those who believe the divinity of Christ, and those who deny it—those who believe the necessity of baptism, and those who deny it—those who believe the real presence, and those who deny it—all learn their contradictory doctrines from the Scripture? What then! Is the Scripture in contradiction to itself? Surely not. It is essentially consistent in its true sense; but, the *interpretations* of its meaning, given by those who follow the rule of private judgment, are evidently contradictory.

Where, then, are certainty and truth to be found, amidst these contradictory interpretations of the sense of the Holy Scriptures? How can it be truly ascertained by them, *what* Christ really taught, instituted, and commanded, and *what* conditions of salvation Christ really prescribed?

blood and blood, cause and cause, leprosy and leprosy : and thou see that the words of the judges within thy gates do vary : arise and go up to the place, which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time : and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do, whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law ; and thou shalt follow their sentence : neither shalt thou decline, to the right hand, nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge ; that man shall die, and thou shalt take away the evil from Israel. (Verses 8, 9, 10, 11, and 12.)

It is a fact, that Christ, during his mortal life, and after his resurrection from the dead, did by oral revelation communicate to his Apostles the knowledge of his doctrines, precepts and mysteries, and of many things relating to the work of the ministry, and to the government of his church. He spoke obscurely in parables to the multitudes ; but he spoke clearly to his Apostles, and explained to them the meaning of his parables. *Because to you* (as he said, speaking to his Apostles, Mat. xiii. 11,) *to you it is given to know the mysteries of the kingdom of God.* (See verses 16, 17.)

Christ declared, that the doctrines and mysteries which, as man, he delivered in the course of his sacred ministry on earth, were all of divine origin. *My doctrine*, he said, *is not mine ; but his that sent me.* John vii. 16. He attested that he had communicated the whole body of these divine doctrines and mysteries to his Apostles. Speaking to them, John, xv. 15, he said, *all things, whatsoever I have heard of the Father, I have made known to you.* In his prayer to his Father, John xvii., Christ thus expresses himself concerning the revelation he had made to his Apostles ; he speaks to his Father : *I have finished the work which thou gavest me to do. I have manifested thy name to the men whom thou hast given me out of the world. Now they have known, that all things, which thou hast given me, are from thee : because the words* (the doctrines and ordinances) *which thou gavest me, I have given to them : and they have received them.* Verses 4, 6, 7, 8. See the whole chapter.

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It is clear, therefore, that several countries were brought to the knowledge and observance of the *whole* law of Christ, before one book of the New Testament was written; and that Christianity, in its primitive purity and perfection, was established in many nations in Europe, Asia, and Africa, during the first and second centuries of the Christian æra, before the collection of the books of the New Testament was made, or, at least, before it could be circulated among those nations.

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of the individual concerning the *truth* of the doctrine would be opposed to the judgment of the Son of God himself!

But the present inquiry is, not whether the doctrine is *true* or *false*; but whether *in fact* it *was* or *was not* revealed by Christ.

Suppose then that some individual, a man of learning and piety, has inquired into this *fact*, and is come to the conclusion that the doctrine of the Trinity, for instance, *was not taught* by Christ: will his private judgment be to him a reasonable ground of certitude that this doctrine *was not revealed*; if his judgment is found to be opposed to the uniform judgment of many thousands of men, in every Christian country, and in every age from the beginning of Christianity, men distinguished by their learning and piety, and who were all convinced by the strongest evidences of testimony, that the doctrine of the Trinity was really taught by Christ? Surely, with such a weight of general affirmative judgment against him, on this matter of fact, the individual must doubt the accuracy of his own private negative judgment; he cannot reasonably adhere to it as a prudent and certain judgment of his mind.

But, fairly to settle the point in question, we must consider whether the private judgment, even of every individual in the great mass of mankind, of every artisan and husbandman, is competent to determine, with certainty, whether the doctrine of the Trinity, or of any other article of Christian faith, *was* or *was not* revealed by Christ; in short, to determine *what* was revealed by him, as necessary to be believed in order to salvation? And, whether this ignorant individual can reasonably and safely rest on his own private judgment, that the doctrine of the Trinity, or of any other article in question, *was not revealed*, although the article has been uniformly believed and professed by all Christian churches, from the first establishment of Christianity to the sixteenth century, and is still believed and professed by far the greater majority of Christians, as a *revealed doctrine*? Will any reasonable man say, that the private judgment of the individual, in this case, can be to him a ground of certitude?

If, moreover, we consider the ordinary results of private judgment

judgment and individual opinion in common life, we shall see that they often lead to uncertainty and error. Leave an individual merely to the lights of his own mind on many doctrinal and moral subjects, without any guidance whatever from authority, or direction from the judgment of other men; how does he wander in opinions, and grope as it were in the dark for truth! How uncertain is he in his judgment! And is a judgment so uncertain, when left to its own lights, a sure guide to certitude in matters of divine revelation? What contradictions do we not daily observe, between the private judgments of individuals on the most ordinary questions, that occur to be examined by them? How difficult is it often for twelve men to come to an uniform judgment, on the same subject? Must there not be error, amidst these contradictory individual judgments and opinions? What reasonable man, then, would ever admit, that the private judgment of every individual is a basis and rule of *certitude*, in determining *what* are the doctrines, precepts, and institutions of Christ; or *what* are the dispositions and conditions of salvation, which were prescribed by him, and on the knowledge, and observance of which the eternal happiness of every individual depends?

Is the private interpretation of Scripture a more sure rule of *certitude*, in determining these points of fact? Is it not, in reality, the same thing, in its principle and consequences, as private judgment?

I will not at present inquire, whether the authenticity of the Scripture, as a revealed book, or the integrity of its text, or the faithfulness of its translation, can be ascertained without the *extrinsic* testimony of the church of Christ. I will not inquire whether *all* those things which Christ taught, ordained, and commanded, are contained in the Scripture: though these are important points. But, waving these points, I will only consider whether the private interpretation of authentic Scripture is a sure rule of certitude, in determining the objects of the proposed question of fact.

Private interpretation of the sacred Scriptures, like private individual judgment, is uncertain, and leads to error. Its uncertainty is manifest from the variety of discordant interpretations of the same texts, which the same individual often adopts at different times. Its erroneous tendency is evident

from the contradictory doctrines which individuals, equally learned, equally sincere, equally pious, often derive from the same text, according to their respective private views and interpretations of it. Do not those who believe the Trinity, and those who deny it—those who believe the divinity of Christ, and those who deny it—those who believe the necessity of baptism, and those who deny it—those who believe the real presence, and those who deny it—all learn their contradictory doctrines from the Scripture? What then! Is the Scripture in contradiction to itself? Surely not. It is essentially consistent in its true sense; but, the *interpretations* of its meaning, given by those who follow the rule of private judgment, are evidently contradictory.

Where, then, are certainty and truth to be found, amidst these contradictory interpretations of the sense of the Holy Scriptures? How can it be truly ascertained by them, *what* Christ really taught, instituted, and commanded, and *what* conditions of salvation Christ really prescribed?

CHAPTER VI.

THE FACT OF THE DIVINE REVELATION OF THE CHRISTIAN RELIGION.—*The Christian Religion was taught by Christ.—Christ, as Man, was divinely commissioned to teach it.—The Nature and Effect of Miracles.—The divine Mission of Christ proved by Miracles.—Christ, who taught the Christian Religion, is Himself true GOD.—His Divinity shewn, principally by the FACT of his Resurrection.—Consequences—in Proof of the divine Revelation of the Christian Religion, and of the Obligation of observing its Precepts.*

THAT, about 1800 years ago, a person called Jesus Christ lived in Judea, is an historical fact. That he taught certain religious doctrines, that he delivered certain moral precepts, that he instituted certain sacred rites, are so many facts, supported by the strongest testimonies of written histories, and of universal tradition.

If Christ, as man, was commissioned by God to deliver these doctrines, precepts, and institutions, as the doctrines, precepts, and institutions of God; if Christ, who delivered them, is himself God: the *fact* of the *divine* revelation and institution of the Christian religion is established. These two positions are true and certain.

1st. It is a fact that Christ, as man, was commissioned by God to that effect. He declared that the doctrine which he delivered was not of his own invention, as man, but the doctrine which he had received from God, *who sent him*. John vii, 16. He proved the fact of his divine mission by the most evident miracles.

These miracles were public acts of omnipotence, which no other but God could perform, and by which the Almighty God of Truth sensibly interposed, to give his sanction to the authority of Christ, as commissioned by him, to declare his truths and will to man. What stronger testimony of the
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divine sanction, or commission, could be given, or be reasonably required? The King's seal affixed to an instrument commissioning a person officially to make known the will of the King, is a sufficient proof that such commission does really proceed from the sovereign; and it gives the same force to the communication made by the commissioner, as if the King had delivered it in person. A miracle, wrought to sanction the authority of a teacher, as delivering the truths of God, is the seal of the Almighty; and it gives to the doctrine, or to the testimony of the teacher, the same authority and certitude of truth, as if God himself had spoken. Hence, to those whom Christ had instructed, and whom, after he had proved his divine authority by evident miracles, he commissioned to teach in his name, he said, *He that heareth you heareth me.* Luke x, 16.

Christ appealed to his miracles to prove his divine mission. John the Baptist had given testimony to the authority of Christ. But Christ said, *I have a greater testimony than that of John. For the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me; that the Father HATH SENT ME. And the Father himself, WHO HATH SENT ME, hath given testimony of me.* John v, 36, 37. *He whom GOD HATH SENT, speaketh the words of God.* John, iii, 34.

What was the nature of these works, to which Christ appealed in proof of his divine mission? They were acts of divine, of omnipotent power; acts by which he exercised dominion over all nature. A man born blind is presented to him; Christ says, that this calamity had been permitted to befall the man, *that the works of God should be made manifest in him.* Adding, *I must work the works of Him THAT SENT ME.* John, ix, 3, 4. He restored sight to this man, and it was acknowledged to be a miracle.—Lazarus is sick: Christ declares that this sickness is *for the glory of God; that the Son of God may be glorified by it.* Lazarus dies, and is four days in the grave. Jesus goes to the place; he gives thanks to the Father, in presence of the people standing about; *that they may believe,* said he to his Father, *that THOU HAST SENT ME.* He cried out, *Lazarus, come forth; and presently he that had been dead came forth living. Many in consequence believed in him. The chief priests, therefore,*
and

and the Pharisees gathered a council, and said : what do we, for this man doth many miracles ? If we let him alone so, all men will believe in him. John xi, 4, 42, 43; 45, 47; 48:

Thus Christ proves his divine mission, by facts which his enemies acknowledge to be miraculous. Therefore his authority, his ministry, his doctrine, are evidently sanctioned by the Almighty God of Truth ; his doctrine is *the doctrine of him who sent him* ; he spoke the words of God. John iii, 34.

2d. Christ, who delivered the doctrines, precepts, and institutions of Christianity, as the doctrines, precepts, and institutions of God, is himself God, the Son of God ; though a distinct person, yet of the same nature with his father.

In the prophecies relating to the Messiah, which were all accomplished in Jesus, the attributes of the divine, no less than the properties of the human nature, are predicated of him. If Isaias foretels that he is to be conceived and born of a virgin, he calls him at the same time *Emmanuel*, or *God with us*. If Micheas announces that he is to go forth from Bethlehem, the place of his natural birth, he ascribes to him another procession from the days of eternity, which is his divine birth, as Son of God, from his eternal Father.

In the course of his mortal life, Jesus occasionally displayed the glory of his divine nature, by the exercise of infinite wisdom and infinite power, in the splendid miracles, which he wrought. But the sole fact of his resurrection from the dead, will ever stand as irresistible evidence of the divinity of Jesus Christ.

When Jesus was challenged by the Jews to give proof of the justice of his claim to the divine title of Son of God, which he claimed as his own right and prerogative, he on two occasions, in particular, referred them to the future event of his resurrection, as to the grand proof of his being the Messiah, and the Son of God. John ii, 16—22, and Matt. xii, 38—41. His resurrection from the dead could not be effected but by the power of God ; nor could the power of God be employed to support a false pretension to a divine title. Therefore the act of his resurrection from the dead, which Jesus had appealed to as the illustrious proof of his being the Son of God, was, *ipso facto*, a divine sanction of the justice of his claim to that glorious character.

But if the fact of the resurrection of Jesus be considered,

tion of the Scripture : for many countries were brought to the true, certain, and uniform belief of the doctrines and religion of Christ, by the authoritative teaching of the Apostles, and other Apostolic men, before any of the books of the New Testament were written.

The Gospel of St. Matthew, the first book of the New Testament which was committed to writing, was written about eight years after the ascension of Christ ; that of St. Mark about ten ; that of Luke about thirty ; and that of St. John about sixty-two years, after the first promulgation of the Christian Law, on the day of Pentecost. The Epistles were written on various accidental occurrences. Some of them were addressed to particular churches, to correct certain errors or abuses ; and some were addressed to individual persons. The first of the Epistles of St. Paul, in the order of time, *viz.* the first to the Thessalonians, was written about nineteen years after the law of Christ was first promulgated in Jerusalem ; those to the Philippians and Colossians about twenty-nine, that to the Hebrews thirty, and that to the Ephesians thirty-two years after the above period. Upwards of a hundred years must have elapsed before a collection of the books, composing the New Testament, could have been made. And in the first or second century, so many hundred years before printing was introduced, how few copies of it could have existed in the church ?

The New Testament was not written as a complete symbol of faith, or an entire code of the Christian law, containing specifically *all* those things which Christ commanded all nations to believe and to observe. Christ no where appears to have given any charge, that the doctrines and precepts, which he delivered to his Apostles, should be committed to writing, or that these writings should be circulated over all nations, for the purpose of communicating to them the certain knowledge of his law. But, we have on record the charge which he gave to his Apostles and their successors, to *go and preach* his gospel to every creature.

The doctrines and precepts of Christianity were taught, by the Apostles and their disciples, in Jerusalem, in Samaria, and in the neighbouring countries, as far as Cyprus, Phœnice, Antioch, and Damascus, before the Gospel of St. Matthew was written.

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The faith of Christ was established by the preaching of St. Peter, in Pontus, Galatia, Cappadocia, Asia Minor, Bythinia; and in Rome itself: and, by the preaching of St. Paul, in all the countries round about, from Jerusalem to Illyricum. Many were instructed in the Christian law in Scythia, Epirus, and Achaia, by St. Andrew; in Phrygia, by St. Philip; in Armenia, by St. Batholomew; in Ethiopia, by St. Matthew; in Parthia and India, by St. Thomas; in Mesopotamia, by St. Jude; and in Egypt, by St. Simon. So far had the law of Christ been propagated by the preaching of the Apostles, when St. Paul wrote his epistle to the Romans, that he said *their sound hath gone forth unto all the earth, and their words unto the ends of the whole world.* (Rom. x. 18.) The whole of this was done, before many parts of the New Testament were even written. Even those churches, to which the epistles of St. Paul, St. James, St. Peter, and St. John, were addressed, were all instructed in the doctrines, precepts, and institutions of the Christian law, before these epistles were sent to them.

The great work, of the instruction of nations in the faith of Christ, proceeded in the second age, not by the circulation of the Old or New Testament, but by the preaching of the successors of the Apostles. St. Justin, St. Irenæus, and Tertullian bear testimony to the wide spread of the Christian religion, in these early times; and to the unity of faith, by which the churches, in different parts of the world, were held together. St. Irenæus observed, (lib iii. adv. Hæres): "That many barbarous nations submitted to the rule of doctrine, which the Apostles delivered to those, to whom they entrusted their churches. *Without the aid of letters, without ink or paper,* they have the words of salvation, and they carefully guard the doctrine which has been delivered."

It is clear, therefore, that several countries were brought to the knowledge and observance of the *whole* law of Christ, before one book of the New Testament was written; and that Christianity, in its primitive purity and perfection, was established in many nations in Europe, Asia, and Africa, during the first and second centuries of the Christian æra, before the collection of the books of the New Testament was made, or, at least, before it could be circulated among those nations.

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The Lord (said David, speaking to Christ) *the Lord will send forth the sceptre of thy power out of SION: rule, thou, in the midst of thy enemies.* Psalm cix, 2. David beholds him in the invincible power of his dominion and in the splendour of his sanctity. He hears the Father proclaim him to be his eternal Son. *With thee is the principality, in the day of thy strength, in the brightness of the saints: from the womb, before the day-star, I begot thee.* v. 3. He bears testimony to his irrevocable appointment, as man, to the office of the eternal High Priest, between God and men. *The Lord hath sworn, and he will not repent: Thou art a Priest, for ever, according to the order of Melchisedec.* v. 4. These royal and sacerdotal powers belong to the ministry, which Christ, as man, exercised; and, by participation, to that sacred ministry, which he established in his church, and to which he communicated portions of these powers, for the spiritual government of his kingdom on earth, for the worship of his Father, and for the sanctification of the souls of men. The prophet Isaiah, looking to this period, announced, *that the law shall come forth from SION, and the word of the Lord from Jerusalem.* Is. ii, 3.

On the fiftieth day, after the redemption of the Israelites from the slavery of Egypt, and from the tyranny of Pharaoh, the old law was given, on Mount Sinai. On the fiftieth day, after the redemption of the whole world from the slavery of sin, and from the tyranny of Satan, the new law was promulgated, on Mount Sion. The old, under the terrors of thunders, lightnings, and the thick cloud of smoke; the new, under the mighty breath of heaven, and the benign influence of the rays of the Holy Spirit, visibly descending in the forms of tongues of fire.

The Apostles, filled with the Holy Ghost, began to speak with divers tongues, by the miraculous operation of this divine spirit. There were then in Jerusalem Jews, religious men out of every nation under heaven; and every man heard them speak in his own tongue. This miracle, witnessed by so many, called the public attention to the Apostles.

Peter, the head of this apostolic body, appealing to the miracles of Jesus, which had been publicly performed among the inhabitants of Jerusalem, and particularly to the glorious fact of his resurrection from the dead, which had been fore-
told

told by David, proclaimed Jesus to be the Lord and the Christ, or Messiah ;—the Lord, to whom all are subject ; the Messiah, from whom all are to seek salvation. *The people said to Peter and to the rest of the Apostles, what shall we do, men and brethren ?* Peter, having established in their minds the divine authority of Christ, begins to announce his law ; to make known officially to them the penitential preparation, which Christ commanded all to make ; and the sacrament, which he commanded all to receive, in order to obtain the remission of sin, and the grace of the Holy Ghost. *But, Peter said to them ; do penance, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost.* Acts ii, 38. *They, therefore, that received his word were baptized : and there were added to them, in that day, about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers.* Ibid., v. 41, 42. — *And the Lord added daily to their society such as should be saved.* Ibid., v. 47.

The miracle, which called the attention of the multitude to Peter, and to the other Apostles, was a public fact. The miracles of Christ, to which St. Peter appealed, and which were well known to those who heard him, were public facts. The authoritative promulgation of that part of the law of Christ which St. Peter announced, on this first occasion, was a public fact. The acknowledgment of the authority of the Apostles, in teaching what was to be believed, and what was to be done, in order to obtain salvation through Christ, was a public fact, attested by the public submission of about three thousand souls, who “ received the word of Peter,” and who “ were baptized.”

The effect of this submission to the authority of Peter and of the Apostles, was a firm adhesion to the *same* doctrine, in unity of faith and communion. *They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers,* v. 42, *and continued daily, with one accord, in the temple.* v. 46. Nor was it a matter of indifference for salvation, to be united or not, in communion with this society ; for *the Lord added, daily, to their society* SUCH AS SHOULD BE SAVED. v. 47. Thus it was by the authority of the ministers of the church of Christ that his

law

law was made known to the people, and that the faithful were united in one society.

The authority of Peter was divinely sanctioned by another public miracle, when, at his command, in the name of Jesus Christ of Nazareth, a man who had been lame from his mother's womb, was suddenly cured, at the gate of the temple. All the people saw him, immediately after his cure, walking and praising God; they were filled with amazement, and ran to Peter and John.

Again Peter, holding out to the astonished multitude, as a testimonial of the divine origin of his mission, the glorious fact of the resurrection of Christ, by whose power, and through faith in whose name, this man was made strong, announces to them the happy tidings of salvation through Christ, preaches to them the law of faith and repentance; and promises divine blessings to every one that shall turn away from his wickedness. *Many of them that heard the word believed; and the number of the men was made five thousand.* Acts iv, 4.

The high priest and rulers, calling Peter and John, asked them, *by what power, and by what means have you done this?* Peter answered, *by the name of our Lord Jesus of Nazareth, whom you crucified; whom God hath raised from the dead, even by him doth this man stand here before you, whole. Neither is there salvation in any other, for there is no other name under heaven, given to men, whereby we may be saved.* Acts iv, 7, 10, 12. *Seeing the constancy of Peter and John, they commanded them to go aside out of the council; and they conferred among themselves, saying: what shall we do to these men? For, indeed, a known miracle hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it. But, that it may be no further spread among the people, let us threaten them, that they may speak no more in this name to any man. And, calling them, they charged them not to speak at all; nor teach in the name of Jesus. But Peter and John, answering, said to them: if it be just in the sight of God to hear you, rather than God, judge ye. For we cannot but speak the things which we have seen and heard.* Ibid., v. 13, 15, 16, 17, 18, 19, 20.

This testimony which the Almighty gave to the authority of Peter and the Apostles, by the cure of the lame man, was
another

another public miraculous fact, acknowledged as such by their enemies. Again does Peter publicly preach the law of Christ. Again is obedience paid to his authority; the doctrines which he teaches are believed; five thousand follow the standard of Christ, and become subjects of his spiritual kingdom. They are united together, as members of one body. *The multitude of believers had but one heart and one soul.* v. 32. When forbidden by the priests and rulers to teach any more in the name of Christ, the Apostles appeal to their divine mission, sanctioned by this acknowledged miracle; and insist on the certitude of their testimony, as relating to things which they themselves *had seen and heard.* v. 20.

CHAPTER II.

THE REVELATION AND ESTABLISHMENT OF THE CHRISTIAN RELIGION IS A SERIES AND COLLECTION OF PUBLIC FACTS.—*Exemplified in the History of Christ, and in the ministry of his Apostles,—The propagation of the Law and Religion of Christ over Judea and the Gentile world, by the ministry of the Apostles, and of apostolic men sent by them.—The Apostles make ecclesiastical laws for the preservation of unity in faith, and for the regulation of matters of discipline.*

1st. THAT Jesus, the son of Mary, of the house and family of David, lived in Judea in the reigns of Augustus and Tiberius, and that he proclaimed himself to be the Christ, the promised Messiah, and the Son of God—these are public facts.

2d. That he wrought many stupendous miracles to prove his claim to this title, and particularly that he raised himself from death to life—a miracle which he had pledged himself to perform, in proof of his being the Son of God—these are public facts.

3d. That he announced his doctrines in person to multitudes, and that he confirmed his authority to teach, by miracles wrought in their presence—these are public facts.

4th. That he delivered his doctrines, precepts, and sacred rites, in particular to twelve men, whom he had chosen to be his Apostles; that he commanded them to teach these doctrines and precepts, and to administer these sacred rites to all nations—these are facts, to which these same Apostles have borne testimony by their blood.

5th. That these Apostles taught certain doctrines and precepts, *as doctrines and precepts which they had heard from Christ*; that they administered certain sacred rites to men, *as institutions, which they had received from Christ*—these are public facts.

6th. That the authority with which they had acted, *as commissioned*

missioned by Christ to teach his doctrines and precepts, and to administer his sacraments, was sanctioned and confirmed by undeniable miracles—this is a public fact.

7th. *What* were the particular doctrines and precepts which the Apostles taught, as the doctrines and precepts of Christ, *what* were the sacred rites which they administered as the institutions of Christ? These are questions of fact, which may be inquired into and ascertained, in the same manner as other public historical facts relating to the laws and customs of any civil state or kingdom.

8th. Nothing can be more satisfactory to the human mind, nothing more sure, than this method of attaching to *public facts*, and to *public testimony*, the communication of the certain knowledge of the divine establishment of the Christian religion; and of what Christ really taught and commanded all to believe and practise, in order to obtain salvation through him.

This method was ordained by the will of God, for the promulgation of the faith and law of Christ; *which, having begun to be declared by the Lord, was confirmed to us by them that heard him. God also bearing them witness by signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will.* (Heb. ii. 3, 4.)

In this solid manner were the foundations of the church of Christ laid in Sion. In this manner was the constitution of his kingdom published, his law promulgated, and his spiritual empire established.

The Apostles remained for a few years in Judea and the surrounding countries. By their preaching, which was supported by miracles, the church spread widely on every side. They ordained other ministers to co-operate with them in the same work. They received a powerful addition to their apostolic body, by the conversion of Saul, of whom Christ said, in a vision, to Ananias, *This man is to me a vessel of election, to carry my name before the Gentiles, and Kings, and the children of Israel.* (Acts ix. 15.)

The will of God, relative to the vocation of the Gentiles to the faith and grace of Christ (an event which had been foretold by the Prophets), was particularly manifested to St. Peter by a heavenly vision, and by the admission of Cornelius to the church, who was sent by the direction of an angel to

Peter, to hear from him all things whatsoever are commanded by the Lord (Acts x. 33), "whereby he and his house should be saved." (*Ibid.* xi. 14.)

The Apostles went forth into different countries to propagate in them the kingdom of Christ, and to bring all nations unto obedience to his faith and law. Whilst Peter was labouring, at first, chiefly among the Jews, Paul was the most illustrious leader in the conversion of the Gentiles.

What an undertaking! The conquest of the whole world to Christ! The establishment of his spiritual kingdom in all nations, to be effected, not by the power of the sword, but of the cross; not by carrying desolation, but happiness, to the countries, that were brought under subjection to him!

Peter, by the disposition of Providence, soon fixes his seat in Rome. This great city, which was the capital of the most extensive temporal empire on earth, by being made the episcopal see of the Prince of the Apostles, becomes the capital of the spiritual kingdom of Christ, the common centre of unity in faith, and in ecclesiastical government.

By the preaching of the Apostles and of apostolic men, whom they ordained and associated with themselves as co-operators in the work of the ministry, the church was propagated with great rapidity over many countries, and the cross of Christ was soon planted in nations, into which the Roman eagles had never penetrated.

The Apostles and their successors being commissioned by Christ to enforce every where the observance of his commands, were consequently authorized to make such practical ordinances and ecclesiastical laws, as they deemed necessary for the due execution of their commission; as temporal governors are authorized to determine by civil regulations, the practical observance of many general precepts of the law of nature, relating to justice and right order.

Many of the commands of Christ were delivered by him in a general manner. If the time and mode of observing them had been left to the free choice of individuals, they would probably have been much neglected, or there would have been very great confusion in the performance of them.

Therefore, with a view to preserve unity in faith, and to establish right order in what relates directly to the worship of God, to the administration of the sacraments, and to the observance

observance of the precepts of Christ, the Apostles, and their successors, have, in different ages, exercised their spiritual powers, in passing such decrees, and in making such ecclesiastical laws, as they judged necessary for those ends.

Thus the Apostles and ancients decided, in the council of Jerusalem, that it was no longer necessary to observe the ritual and ceremonial law of Moses. By this decision, they condemned the doctrine of some who, without any authority from the Apostles, had troubled the Gentile converts concerning the present obligation of the old law, and had subverted their souls. (Acts xv.) The Apostles added an ecclesiastical precept of abstinence from blood, and from things strangled. And Paul went through Cilicia, confirming the churches, *commanding them to keep the precepts of the Apostles and the ancients.* (Ibid. v. 41.)

• Thus, the Apostles transferred the time prescribed for keeping holy one day in the week, from Saturday, the day of the Jewish sabbath, to Sunday, the Christian sabbath-day, sacred to the greatest mysteries of our redemption.

Thus, the festival of Easter was regulated and commanded to be observed with particular solemnity, in honour of the resurrection of Christ.

Thus, the precept of fasting, which Christ had delivered in general, was practically and particularly enforced by the apostolical institution of the fast of Lent.

Thus, St. Paul ordained, by a particular regulation, as St. Augustin observes, that the holy sacrament of the eucharist should be received by the communicant before any other food was taken, in order, among other reasons, to prevent such irreverences as had occurred in the church at Corinth. (1 Cor. xi.)

Thus, the same Apostle determined certain ecclesiastical irregularities, according to which, persons affected by them were excluded from the priesthood. He prescribed what qualifications are requisite for holy orders; and in what manner a Bishop should proceed in regard to charges brought against his clergy. (1 Tim. iii. and v.) St. Paul, in the following words, reminded Titus of the charge he had given him, when he appointed him to exercise episcopal jurisdiction in Crete: *For this cause I left thee in Crete, that thou shouldest set*

in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee. (Tit. i. 5.)

With the same view of preserving the unity of Faith, and of enforcing the observance of the precepts of Christ, the successors of the Apostles have, in all ages, exercised the spiritual authority, which they have inherited from them. When men, seceding from the communion of the church, and acting without any authority, have troubled the faithful with new doctrines, subverting their souls (Acts xv. 24), the Bishops of the church have assembled on various occasions, in imitation of the Apostles, and, with the assistance of the Holy Ghost, have condemned the new doctrines, and proclaimed the ancient faith in clear and defined terms. In this manner, and by this authority, was the faith of the church defended and supported against the errors of Arius, of Macedonius, of Nestorius, of Eutyches, &c., in the early ages. In this manner, has it been defended and supported against new, as well as renewed, errors, in later times.

In questions concerning faith, the pastors of the church of Christ have always followed the rule given by St. John: *As for you, let that which you have heard FROM THE BEGINNING abide in you. (1 John ii. 24.)* In matters of discipline, they have kept in view the end of the precepts, and of the institutions of Christ. In making and enforcing these ecclesiastical decrees and laws for the preservation of unity in faith, and for the spiritual government of the church, the Popes, as successors of St. Peter, have, at all times, borne a principal part.

CHAPTER III.

A VIEW OF THE DESIGNS AND WORKS OF GOD, IN THE PREPARATION AND EXECUTION OF THE ESTABLISHMENT OF THE CHRISTIAN RELIGION. *The Almighty had this work in contemplation from the beginning of the World.—He promised it to the ancient Patriarchs.—He foretold it by his inspired Prophets.—He exhibited a Type and Model of this great Work, in the Institutions of the old Law, and in the most remarkable Events which occurred under the Mosaic Dispensation.—All these were accomplished in the History of the Life and Mysteries of Christ, and in the Institution and Establishment of the Christian Religion.*

CHRISTIANITY is not a human institution. It is a divine work, planned by the wisdom, and executed by the power of God. It is not an institution of recent date. It was in preparation from the beginning of the world. It entered into those eternal designs, which the Almighty conceived in his mercy and love, when he saw that state of guilt and misery, into which the whole human race was cast, by the sin of its first parent and moral head. *To the Lord was his own work known, from the beginning of the world.* (Acts xv. 18.) God then decreed to send a divine Mediator and Saviour, who should make atonement for the sins of the world; who should bring the light of his heavenly truths, to dispel the darkness of ignorance, which sin had spread over the human intellect; who should pour forth his sanctifying graces on the hearts of men, defiled with the corruptions of iniquity; who should cleanse to himself an acceptable people, a pursuer of good works; and should lead those, whom he had sanctified by his blood, into eternal glory.

This great blessing was promised to the ancient Patriarchs, was foretold by the Prophets, was prefigured in the old law, and

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7th. *What* were the particular doctrines and precepts which the Apostles taught, as the doctrines and precepts of Christ, *what* were the sacred rites which they administered as the institutions of Christ? These are questions of fact, which may be inquired into and ascertained, in the same manner as other public historical facts relating to the laws and customs of any civil state or kingdom.

8th. Nothing can be more satisfactory to the human mind, nothing more sure, than this method of attaching to *public facts*, and to *public testimony*, the communication of the certain knowledge of the divine establishment of the Christian religion, and of what Christ really taught and commanded all to believe and practise, in order to obtain salvation through him.

This method was ordained by the will of God, for the promulgation of the faith and law of Christ; *which, having begun to be declared by the Lord, was confirmed to us by them that heard him. God also bearing them witness by signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will.* (Heb. ii. 3, 4.)

In this solid manner were the foundations of the church of Christ laid in Sion. In this manner was the constitution of his kingdom published, his law promulgated, and his spiritual empire established.

The Apostles remained for a few years in Judea and the surrounding countries. By their preaching, which was supported by miracles, the church spread widely on every side. They ordained other ministers to co-operate with them in the same work. They received a powerful addition to their apostolic body, by the conversion of Saul, of whom Christ said, in a vision, to Ananias, *This man is to me a vessel of election, to carry my name before the Gentiles, and Kings, and the children of Israel.* (Acts ix. 15.)

The will of God, relative to the vocation of the Gentiles to the faith and grace of Christ (an event which had been foretold by the Prophets), was particularly manifested to St. Peter by a heavenly vision, and by the admission of Cornelius to the church, who was sent by the direction of an angel to

Peter, to hear from him all things whatsoever are commanded by the Lord (Acts x. 33), "whereby he and his house should be saved." (*Ibid.* xi. 14.)

The Apostles went forth into different countries to propagate in them the kingdom of Christ, and to bring all nations unto obedience to his faith and law. Whilst Peter was labouring, at first, chiefly among the Jews, Paul was the most illustrious leader in the conversion of the Gentiles.

What an undertaking! The conquest of the whole world to Christ! The establishment of his spiritual kingdom in all nations, to be effected, not by the power of the sword, but of the cross; not by carrying desolation, but happiness, to the countries, that were brought under subjection to him!

Peter, by the disposition of Providence, soon fixes his seat in Rome. This great city, which was the capital of the most extensive temporal empire on earth, by being made the episcopal see of the Prince of the Apostles, becomes the capital of the spiritual kingdom of Christ, the common centre of unity in faith, and in ecclesiastical government.

By the preaching of the Apostles and of apostolic men, whom they ordained and associated with themselves as co-operators in the work of the ministry, the church was propagated with great rapidity over many countries; and the cross of Christ was soon planted in nations, into which the Roman eagles had never penetrated.

The Apostles and their successors being commissioned by Christ to enforce every where the observance of his commands, were consequently authorized to make such practical ordinances and ecclesiastical laws, as they deemed necessary for the due execution of their commission; as temporal governors are authorized to determine by civil regulations, the practical observance of many general precepts of the law of nature, relating to justice and right order.

Many of the commands of Christ were delivered by him in a general manner. If the time and mode of observing them had been left to the free choice of individuals, they would probably have been much neglected, or there would have been very great confusion in the performance of them.

Therefore, with a view to preserve unity in faith, and to establish right order in what relates directly to the worship of God, to the administration of the sacraments, and to the observance

observance of the precepts of Christ, the Apostles, and their successors, have, in different ages, exercised their spiritual powers, in passing such decrees, and in making such ecclesiastical laws, as they judged necessary for those ends.

Thus the Apostles and ancients decided, in the council of Jerusalem, that it was no longer necessary to observe the ritual and ceremonial law of Moses. By this decision, they condemned the doctrine of some who, without any authority from the Apostles, had troubled the Gentile converts concerning the present obligation of the old law, and had subverted their souls. (Acts xv.) The Apostles added an ecclesiastical precept of abstinence from blood, and from things strangled. And Paul went through Cilicia, confirming the churches, *commanding them to keep the precepts of the Apostles and the ancients.* (Ibid. v. 41.)

• Thus, the Apostles transferred the time prescribed for keeping holy one day in the week, from Saturday, the day of the Jewish sabbath, to Sunday, the Christian sabbath-day, sacred to the greatest mysteries of our redemption.

Thus, the festival of Easter was regulated and commanded to be observed with particular solemnity, in honour of the resurrection of Christ.

Thus, the precept of fasting, which Christ had delivered in general, was practically and particularly enforced by the apostolical institution of the fast of Lent.

Thus, St. Paul ordained, by a particular regulation, as St. Augustin observes, that the holy sacrament of the eucharist should be received by the communicant before any other food was taken, in order, among other reasons, to prevent such irreverences as had occurred in the church at Corinth. (1 Cor. xi.)

Thus, the same Apostle determined certain ecclesiastical irregularities, according to which, persons affected by them were excluded from the priesthood. He prescribed what qualifications are requisite for holy orders; and in what manner a Bishop should proceed in regard to charges brought against his clergy. (1 Tim. iii. and v.) St. Paul, in the following words, reminded Titus of the charge he had given him, when he appointed him to exercise episcopal jurisdiction in Crete: *For this cause I left thee in Crete, that thou shouldest set*

nature; he shewed that he possessed infinite wisdom and infinite power; and that he, who appeared as man among men, was, at the same time, the God of the universe. He instantaneously restores hearing to the deaf, active vigour to the paralytic, and sight to those who were born blind. By a single act of his omnipotent will, the most inveterate diseases are suddenly and lastingly cured. He changes water into wine. He multiplies the substance of five loaves, so as to feed abundantly five thousand persons. He makes the sea feel his power, by consolidating its waters under his feet. He makes the tempestuous winds and waves acknowledge his jurisdiction; they fall in calm submission at his word. Devils feel the irresistible force of his supreme dominion; and death obeys him, as the author of life. If, at the end of the three years of his divine ministry, he is himself put to death by the Jews, he shews that it was an act of voluntary concession on his part, not of superior force on theirs. He declares that he lays down his life, by his own will; and that he has it in his power to take it up again, by raising himself from the dead. He dies; and he returns to life, on the third day, precisely as he had predicted.

By all these facts, performed by his own power, he demonstrated his title to the character of Son of God; he shewed evidently that he is the Lord of nature, and the Author of life. His doctrines, therefore, were the truths of God; his precepts were the commands of God; his institutions were the ordinances of God.

Having, as mediator and high priest, made atonement for sin, by his sacrifice of obedience unto death, which, on account of the infinite dignity of his person, was infinitely acceptable and satisfactory to the Deity, and a source of infinite blessings to man; this divine Redeemer, in his quality of Legislator, delivered his precepts of faith and morality, instituted his sacrifice and sacraments, and established a ministry, to be the faithful guardian of his law, and dispenser of his mysteries, to all nations, to the end of time.

Who does not see, in the character and office of Jesus, the accomplishment of the divine promises and predictions, relative to the Messiah, and to the great work of the redemption of the world, for which he was to be sent? Who does not see, in the circumstances attending this act of redemption,

redemption, and in the institutions of the new law, which he ordained and established, the execution of that merciful and gracious design, of which the Almighty had exhibited magnificent plans and models, in the inferior institutions of the old law? Never did an architect construct a temple more conformable to his plans and designs.

Great are the works of the Lord: sought out according to all his wills. His work is praise and magnificence, and his justice continueth for ever and ever. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him. He will be mindful for ever of his covenant: he will shew forth to his people the power of his works. That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment. All his commandments are faithful: confirmed for ever and ever, made in truth and equity. He hath sent redemption to his people: he hath commanded his covenant for ever. (Psalm cx. 2—9.)

CHAPTER IV.

BLESSINGS OF CHRISTIANITY DIFFUSED OVER ALL NATIONS.

—Fall of man from original justice to the state of Sin.—Consequences.—Ignorance and Concupiscence.—Philosophy could not afford a remedy to these evils.—The sacrifice of Atonement.—Remission of sin offered to all Nations.—The light of faith, to dispel ignorance of religious truths.—Excellence and sublimity of the doctrines of the Christian faith.—Purity and sanctity of the Gospel precepts, given to correct the corruption of the human heart.—Motives to Duty.—Efficacious graces administered by the Sacraments.—Effect of sacramental grace in St. Cyprian.—Efficacy of the Gospel in the conversion of Nations.

By the diffusion of the light and graces of Christianity, the evils which were caused by sin were repaired; the degraded nature of man was restored to its lost dignity; and a happy change was wrought, in all nations that received the faith and law of Christ.

To what a state of guilt and misery had the whole human race been reduced by sin! Man was originally created in a state of innocence and happiness, and was destined to be made eternally happy, in a kingdom of glory and delights, if, by his fidelity and obedience to the command of his Creator, during the short time assigned for his trial, he should prove himself worthy of that great reward. His understanding was then enlightened with the knowledge of God and of truth; his will was inclined to good; his appetites and desires were all subject to reason, and to the will of God. All was order and happiness, in soul and body, so long as man remained attached to God by obedience and love. But by one most criminal act of disobedience, all was disordered. By forfeiting his innocence, man forfeited his happiness. The whole human race, involved in the guilt of its first parent and moral head, became involved in his condemnation, to death,

death, to the loss of heaven, and to eternal misery—the just punishments of sin. But what dreadful evils awaited guilty man, after the term of his existence on earth!

Nor was any real happiness reserved for him, during the short space of his mortal career. The whole nature of man, in body and soul, was infected and corrupted by the venom of sin. His body became subject to debility, disease, and death. His understanding became clouded with ignorance. His will became inclined to evil, and averse from good. His whole soul became a scene of disorder and tumult, from the violence of contending passions.

How lamentable was that spiritual darkness, which spread over the Gentile world, and deprived it of the light of heavenly truths! In Judea, indeed, God was known, and his name was great in Israel; but the greatest part of the human race, as it departed from the tradition of primitive revelation, and began to follow the rule of private opinion and sentiment, on matters of religion and morality, found itself bewildered in a maze of the most absurd and impious errors, and fell into the grossest ignorance of all that is most important, and interesting, for man to know. What dark ignorance prevailed throughout the heathen nations, even in the civilized countries of ancient Greece and Rome, concerning the author of the universe; the nature and perfections of God; the immortality of the human soul; the end, for which man was created; the rules and motives of moral duty; and the means of obtaining happiness! Whatever was the character of some general notions which were entertained on these important objects, they were intermixed with so many inconsistent and contradictory particular opinions, that truth lay confounded in a mass of errors and prejudices. Such was the religious ignorance that prevailed in the pagan world, that St. Paul emphatically called the ages, that preceded the coming of the Messiah, *the times of this ignorance* (Acts xvii. 30.)

The natural consequence of this general ignorance was, a general diffusion of impiety and immorality over the heathen nations. Almost every thing was made an object of adoration, except the one and only true God. So gross and common were the violations of the law of nature, that the moral sense of decency and honesty seemed to be effaced, and man
seemed

seemed to have reduced himself to a level with impure beasts. Anger, murder, lust, intemperance, debauchery, had almost lost their turpitude. Immorality was in many places carried to such degrading and shameful excesses, that, under the names of Mars, Bacchus, and Venus, the vices of revenge, drunkenness, and lust, were deified, and worshipped by public acts of the most criminal and scandalous description, performed as parts of the sanctioned rites of religion. What a dark and frightful picture does St. Paul give of the impiety and immorality of the heathen world, in the first chapter of his epistle to Romans, from verse 18 to the end ! And in his epistle to the Ephesians, chap. iv., he thus describes them : *The Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, who, despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.* (Verses 17, 18 and 19.)

From this ignorance of God, and of the rules and motives of moral duty, and from the unrestrained indulgence of every sinful inclination, what a deluge of criminal disorders spread over the face of the earth ! How shamefully was the nature of man defiled and degraded ! How did human misery increase with this accumulation of iniquity !

Such was the state of guilt and misery, to which the human race was reduced in consequence of sin. A state, from which it could never have been delivered, by all the wisdom and efforts of philosophy. Philosophy could never destroy or remove sin, the cause of all these disorders and evils : for philosophy had no victim of atonement to offer for sin. Philosophy could never dispel the general darkness of religious ignorance, which had spread over the heathen world : for philosophy was herself ignorant of religious truth. Philosophy had even contributed to produce this ignorance. Philosophy could never correct the vices of men, nor lead them to the practice of true virtue : for philosophy was, in many cases, ignorant, or at least uncertain of the rule of moral duty ; she could propose no effectual motive to deter the vicious man from sin, or to excite the man under temptation to the steady practice of virtue. Philosophy, by her Platon, her Aristotles, and her Stoics, even taught and encouraged the

the grossest immoralities. Philosophy felt and acknowledged her incompetency to reform the vices of the world. She despaired of being able to stay the increasing torrent of iniquity.

*Ætas Parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.*

In what a desperate state, therefore, was the heathen world placed, when the Apostles were sent forth to announce the remission of sins to all nations, and to enlighten and sanctify them, by the diffusion of the faith and grace of Christ!

The essence of sin is disobedience. The Son of God made atonement for sin, by the great sacrifice of obedience, which he offered on the altar of the cross. By the destruction of sin, the cause of all the evils of the human race is destroyed. By the remission of sin, man is reconciled to God; he is freed from condemnation; he is saved from eternal torments; he is restored to the dignity of the children of God, and to the inheritance of his eternal kingdom.

This greatest of all blessings, the remission of sin, was offered to all nations through Christ. *Thus it is written, said the Divine Mediator, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and REMISSION OF SINS should be preached in his name unto all nations, beginning at Jerusalem.* (Luke xxiv. 46, 47.) This blessing the Apostles were empowered and commissioned by Christ to administer. *He said to them, receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them.* (John xx. 22, 23.) *Go into the whole world and preach the gospel (the good tidings of salvation) to every creature: he that believeth and is baptized, shall be saved.* (Mark xvi. 16.)

The Apostles faithfully executed this ministry of reconciliation, and imparted the grace of the remission of sins to all, who performed the conditions prescribed by Christ. On the first day of the promulgation of the Gospel in Jerusalem, Peter said to the great multitude assembled: *Do penance, and be baptized every one of you, in the name of Jesus Christ, FOR THE REMISSION OF YOUR SINS.* (Acts ii. 38.) This is the great blessing that was promised to all nations through Christ. (Genesis xii. 3, xviii. 18, xxii. 18, xxvi. 4.) As sin was the source of all misery, so must the remission of sin be the

source

source of all happiness to man. The gates of heaven, which were shut against sin, are opened to those who are washed from their sins, in the blood of the Lamb. How consoling is the doctrine of the remission of sins! What a blessing is the ministry of reconciliation, when exercised according to the institution of Christ! What a happiness to know, with certitude, *what* are the dispositions and conditions required on the part of the sinner, that he may obtain the grace of justification! These blessings were imparted to all nations by the diffusion of Christianity.

Before the grace of justification was poured into the hearts of men, their minds were to be enlightened with the knowledge of the heavenly truths, and of the precepts of supernatural morality, which the Son of God had delivered to his Apostles. *TEACH all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you.* (Mat. xxviii.) They were to be instructed, *before* they were to be baptized.

What can be conceived more excellent in itself, or more beneficial to man, than the body of the sublime doctrines, moral precepts, and sacred institutions, which constitute the Christian Religion, and which were uniformly propagated by the Apostles, in the establishment of Christianity in all nations? How must the minds and hearts of those who had long been sitting in darkness and in the shadow of death, have been filled with astonishment and joy, when these doctrines and mysteries were proposed to them, not as learned fables, not as the opinions or counsels of ignorant or deceitful men, but as *the truths and ordinances of God*, rendered certain by the testimony and command of God, substantiated and supported by the evidence of facts, which no ingenuity or sophistry could undo! *That which we HAVE SEEN AND HAVE HEARD, we declare unto you*, said an Apostle (1 John i. 3.) The doctrine, *which began to be declared by our LORD, was confirmed unto us by them THAT HEARD him. God also bearing them witness by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, according to his own will* (Heb. ii. 3, 4.) Such doctrines, so certain, so sublime, so excellent, conveyed a heavenly light to the mind; and a warmth of spiritual life to the heart.

To the heathen, who in the darkness of infidelity had submitted

mitted and worshipped a multiplicity of imaginary deities, to whom the most infamous crimes were imputed, the doctrine of the glory and sanctity of the only true and living God, the Creator and Sovereign Lord of heaven and earth, eternal and immense, infinite in power, in wisdom, in goodness, and in all perfection, must have been as the rising of a bright day to one, who had been wandering in the dangerous uncertainties of an obscure night. Those who received this blessing, might truly say, *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.* (2 Cor. iv. 6.)

The light of the knowledge of the glory of God was wonderfully displayed, in the manifestation of the awful and sublime mystery of three distinct Persons in one divine nature ; a mystery most true and certain, being revealed by God, who perfectly knows himself, and attested by those, who heard it from the Son of God : a great mystery, on which the whole system of Christianity depends.

What a bright prospect of a glorious immortality was now opened to man, by the doctrine of the Gospel ! It was not a pleasing illusion, but a sure and certain hope of eternal happiness for body and soul, grounded on the promise, which God himself held out to all, who perform the conditions prescribed by Jesus Christ.

How interesting and consoling were the doctrines which were taught, relating to the designs and works of God, in the great mystery of the redemption and sanctification of the world ! How do they, at the same time, expose the wickedness and misery of man, and display the mercy and goodness of God ! That when man, by sin, had forfeited the happiness of heaven, and had incurred a sentence of condemnation to eternal punishment, an offended God should still have so much desired the happiness of this guilty creature, as to send his beloved Son, to be made man ; and, in his human nature, to become a victim of atonement for the sins of men, and a cause of salvation to all who should obey him ! What an astonishing mystery of love ! *God so loved the world, as to give his only begotten Son ; that whosoever believeth in him may not perish, but may have life everlasting.* (John iii. 16.) That, at the appointed time,

the Son of God was conceived of a virgin and born into this world ; that he died on a cross, in obedience to the command of his Father, and for the salvation of man ; that he raised himself to life on the third day ; that he ascended into heaven, and will come at the last day, to judge all mankind ; that, at that day, he will raise the bodies of all men to life again ; that he will reward those, who shall have washed away their sins in his blood, with everlasting glory ; and that he will punish those, who shall have died in sin, with everlasting torments. These are doctrines and facts which were announced by the Apostles, and in which we discover sublime mysteries of infinite power, justice, mercy, and love, as certain, as they are sublime !

What pure and holy precepts of morality were delivered to those, who submitted to the law of Christ ! Precepts, which enjoined the total renunciation of all sin, in thought, word, and action : precepts, which struck at the root of sinful concupiscence, by enforcing the practice of self-denial : precepts, which prescribed the exercise of every virtue, of piety and devotion ; of the love of God and our neighbour ; of sincerity and justice ; and of the heroic sacrifice of all temporal pleasure, profit, and honour, to duty. All the religious duties of man to God ; the relative duties of man to man, of superiors to inferiors, of inferiors to superiors, of equals to equals, were strictly enjoined. All the duties of sobriety, of chastity, and of moral perfection, which every individual owes to himself, as a member of Christ, and a temple of the Holy Ghost, were prescribed. The unity, indissolubility, and sanctity of the marriage-state, was restored, commanded, and protected. Peace and harmony were established in families, and right order in civil society. To all these objects did the precepts of the Gospel extend, comprehending a splendid system of supernatural morality ; the whole tending to correct the corruption of human nature which was caused by sin, and to restore the bright image of God in man !

Whilst the Christian religion prescribes these pure and perfect precepts, it holds out at the same time the most powerful motives, to excite men to the observance of them. It places before their eyes the supreme authority of God, who commands them ; the sanctity of God, who is the witness of all their thoughts, words, and actions ; the justice of God,
who

who will judge all, and render to every man according to his works; the eternal rewards, that will be bestowed on every one who persevereth in good; the eternal punishments that will be inflicted on every one, who persisteth in evil; the love of God to man; and the example of Jesus Christ, the model of perfection, *who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.* (Tit. ii. 14.)

Not only were these sublime doctrines preached, and these precepts of piety and morality inculcated, by the Apostles, in the establishment of the Christian religion; but also, by means of the sacred rites, which Christ had instituted, and of which he made his Apostles the ministers, an abundance of heavenly grace was administered, to wash away the sins of men, to enlighten their minds with heavenly wisdom, and inflame their hearts with holy desires. To these holy sacraments, when administered according to his ordinance, and received with the dispositions of faith, repentance, and obedience, which he prescribed, Christ attached the communications of all the graces of justification. Hence St. Peter said, *Do penance and BE BAPTIZED, every one of you, in the name of Jesus Christ, FOR THE REMISSION OF YOUR SINS.* (Acts ii. 38.) Hence Peter and John, going to the Samaritans, *PRAYED FOR THEM, that they might receive the Holy Ghost; and LAID THEIR HANDS UPON THEM, and they received the Holy Ghost.* (Acts viii. 15, 17.) By these, and the other external rites, instituted by Christ and administered by his Apostles, the graces of sanctification, which the Redeemer had merited by his death, were imparted to all who received them with due dispositions.

St. Paul often reminds the Gentile converts of the grace of justification which they had received. He thus speaks to the Corinthians: *Know you not, that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolators, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. And such some of you were; but you ARE WASHED, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the spirit of our God.* (1 Cor. vi. 10, 11. See Ephesians ii. 1 to 9. Coloss. i. 21, 22.)

Of the efficacy of these graces in the renovation of the human heart, a striking testimony is related in the account which St. Cyprian gives in his book to Donatus of the change which he experienced in himself, when he received the sacrament of baptism.

It is clear, that the ministers of Christ not only announced his law to men, enjoining the belief of his revealed doctrines, and the observance of his holy precepts; but that they imparted to them the blessings of sanctification, in the remission of sins, and the communication of the graces of the Holy Ghost, through the channels of the sacraments, which they were empowered and commissioned to administer. By the effect of these graces, the minds of the believers in Christ were filled with a heavenly light, to confirm and perfect in them the knowledge of the sublime truths of the Christian revelation; and their wills were strengthened with a supernatural fortitude, to enable them to overcome the sinful inclinations of corrupt nature, and to persevere in the steady practice of Christian virtue. Thus, by the grace of Christ, powerful remedies were applied to the evils caused by sin; the darkness of religious ignorance was dispelled by the light of faith; the corruption of immorality was corrected by the sanctity and efficacy of the Christian law; man was restored to the favour of God, and was raised to a lively hope of eternal glory.

The source from which all these blessings flowed was the great sacrifice of atonement, that was offered on the altar of the cross. All mercy and grace are derived to men from the satisfactions and merits of Christ. *There is not salvation in any other: for there is no other name under heaven given to men, whereby we must be saved.* (Acts iv, 12.) Hence the Apostles not only made *Christ crucified* the constant theme of their preaching, but they continually exhibited, according to the institution of Christ, the mystery of his death, in the celebration of the Eucharistic sacrifice, which they daily offered, and which they introduced, together with baptism and other ritual institutions, into all places, wherever they established Christianity. *As often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord until he come.* (1st Cor. xi, 26.) By the continued oblation of this victim, which was once immolated

immolated on the cross in a bloody manner, a pure and acceptable worship was everywhere offered to God, and the abundant waters of divine grace were poured forth from the fountains of the Saviour, for the sanctification of the souls of men. By this was verified the prediction, which the Lord announcced by the prophet Malachy : *From the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation : for my name is great among the Gentiles, saith the Lord of Hosts.* (Mal. i, 11.)

By the diffusion of the light and grace of Christianity, the moral face of the earth was renewed ; a new race of men was formed ; a new spiritual creation rose from the darkness and chaos of infidelity. Those, who had received the doctrines and precepts of the law of Christ, young and old, Greeks and barbarians, appeared to be enlightened with heavenly wisdom, and exhibited such purity in their moral conduct, and perfection in virtue, as the world had never witnessed before. They were all of one mind, united in the belief and profession of the same Christian doctrines. They were of one heart, united in the most perfect bond of supernatural charity, and in the common participation of the same spiritual blessings. They were disengaged in their affections from all inordinate attachment to the things of the world ; and so disinterested, that they often shared their temporal goods with their brethren in faith. Their conversation and affections were in heaven. So firmly were they attached to the faith of Christ, so deep and sincere was their sense of the truth and importance of the doctrines and mysteries of the Christian religion, that they would deliberately suffer the loss of all their temporal possessions, and endure the most excruciating torments with patience and fortitude, rather than deny their faith, or renounce their hope of eternal glory. Thousands of such innocent and virtuous heroes have astonished the world, and borne a glorious testimony to the divinity of the Christian religion.

PART IV.

THE CHURCH OF CHRIST, THE DEPOSITARY AND DISPENSER OF THE MYSTERIES OF CHRISTIANITY.

CHAPTER I.

THE FORMATION AND NATURE OF THE CHURCH OF CHRIST.—

It consists of two Classes—Of the Ministers of Christ teaching and governing—and of the Faithful who are taught and governed.—The Church of Christ to be propagated over all Nations, and to continue through all Ages.—The Government of the Church constituted in the form of a Kingdom.—The guardianship and dispensation of all the Doctrines, Precepts, and Mysteries of the Christian Religion were committed, by Christ, to the Ministry, which he established in his Church.—Consequently it is by the Ministry of the Church of Christ, that all Nations are to be instructed in the true knowledge of the Faith and Law which Christ delivered to his Apostles.

THE religion of Christ was rapidly propagated, and its blessings were widely diffused over the whole world, by the preaching and ministry of the Apostles, and of their apostolic co-operators and successors. Of those, who received and professed the faith, and submitted to the law of Christ in every country, a great society was formed. This society was held together, by the uniform belief and profession of the same revealed doctrines; by the common participation of the same sacraments and heavenly blessings; and by the respectively subordinate subjection of all its members to one supreme spiritual authority. This society, spread over all nations.

nations, constitutes the church, or kingdom of Christ, on earth.

In the church there are two distinct general classes: one, of the ministers of Christ teaching his doctrines, administering his sacraments, and governing the faithful by spiritual authority; the other, of the people taught and believing the doctrines of faith, receiving the sacraments of Christ, and submitting to the spiritual jurisdiction of the sacred ministry, established by him for their instruction, sanctification, and government.

The spiritual powers of the ministers of the church were all derived from Christ: they are a participation of the prophetic, sacerdotal, and regal powers, which, as man, Christ exercised when on earth, and which he still continues to exercise, in and by his ministers. In fact, he sent them to continue the work, for which his Father sent him. For Christ said to his Apostles, *As the Father hath sent me, I also send you.* (John xx, 21.)

To the ministers of his church Christ gave the commission to teach his doctrines and precepts to all nations. *Go, TEACH all nations.....teaching them to observe all things, whatsoever I have commanded you.* (Matt. xxviii, 19, 20.) *PREACH the gospel to every creature.* (Mark xvi, 15.) *He that heareth you, heareth me.* (Luke x, 16.) Hence St. Paul said, *God indeed hath set some in the church: first, Apostles; secondly Prophets; thirdly, Doctors...are all Apostles? are all Prophets? are all Doctors?* (1st Cor. xii, 28, 29.) *He gave some Apostles, and some Prophets, and others some Pastors and Doctors. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, until we all meet in the unity of faith.* (Eph. iv, 11, 12, 13)

To these same ministers, to whom he gave the commission to teach, Christ also gave power to impart to all nations the graces of sanctification, by the administration of the sacraments, which he instituted for that effect. *Teach all nations, BAPTIZING them.* (Matt. xxviii, 19.) Hence St. Peter said to the Jews: *Do penance and BE BAPTIZED each one of you, in the name of Jesus Christ, FOR THE REMISSION OF YOUR SINS.* (Acts ii, 38.) To his ministers Christ said, *Receive ye the Holy Ghost; whose sins YOU SHALL FORGIVE, they are forgiven them.* (St. John, xx. 22, 23.) He

PART IV.

THE CHURCH OF CHRIST, THE DEPOSITARY AND DISPENSER OF THE MYSTERIES OF CHRISTIANITY.

CHAPTER I.

THE FORMATION AND NATURE OF THE CHURCH OF CHRIST.—

It consists of two Classes—Of the Ministers of Christ teaching and governing—and of the Faithful who are taught and governed.—The Church of Christ to be propagated over all Nations, and to continue through all Ages.—The Government of the Church constituted in the form of a Kingdom.—The guardianship and dispensation of all the Doctrines, Precepts, and Mysteries of the Christian Religion were committed, by Christ, to the Ministry, which he established in his Church.—Consequently it is by the Ministry of the Church of Christ, that all Nations are to be instructed in the true knowledge of the Faith and Law which Christ delivered to his Apostles.

THE religion of Christ was rapidly propagated, and its blessings were widely diffused over the whole world, by the preaching and ministry of the Apostles, and of their apostolic co-operators and successors. Of those, who received and professed the faith, and submitted to the law of Christ, in every country, a great society was formed. This society was held together, by the uniform belief and profession of the same revealed doctrines; by the common participation of the same sacraments and heavenly blessings; and by the respectively subordinate subjection of all its members to one supreme spiritual authority. This society, spread over all nations

nations, constitutes the CHURCH, or kingdom of Christ, on earth.

In the church there are two distinct general classes: one, of the ministers of Christ teaching his doctrines, administering his sacraments, and governing the faithful by spiritual authority; the other, of the people taught and believing the doctrines of faith, receiving the sacraments of Christ, and submitting to the spiritual jurisdiction of the sacred ministry, established by him for their instruction, sanctification, and government.

The spiritual powers of the ministers of the church were all derived from Christ: they are a participation of the prophetic, sacerdotal, and regal powers, which, as man, Christ exercised when on earth, and which he still continues to exercise, in and by his ministers. In fact, he sent them to continue the work, for which his Father sent him. For Christ said to his Apostles, *As the Father hath sent me, I also send you.* (John xx, 21.)

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St. Paul said of himself and his fellow ministers, *God hath given to us the ministry of reconciliation.* (2 Cor. v, 18.) And, *Let a man so account of us, as of the ministers of Christ, and the dispensers of the mysteries of God.* (1 Cor. iv. 1.)

To these same ministers Christ likewise gave power to govern the subjects of his spiritual kingdom, the members of his church. To Peter, he said *I will give to thee the keys of the kingdom of heaven.* (Matt. xvi. 19.) By this figure of the keys of his kingdom, Christ expressed that supreme spiritual authority, which he should confer on Peter, for the government of his whole church. To Peter Christ also said, *Feed my lambs—feed my sheep* (John xxi. 16, 17), appointing Peter, by these words, to rule, not only “his lambs,” that is, the general body of the faithful; but moreover, their spiritual parents, designated by the name of his “sheep:” so that Peter was appointed to rule the whole church of Christ, as a shepherd rules the whole flock committed to his care.

To Peter, and the other ministers of his church, Christ said, *Whatsoever you shall bind on earth, shall be bound also in heaven: and whatsoever you shall loose on earth, shall be loosed also in heaven.* (Matt. xviii. 18.) Thus he gave them authority to bind his subjects by spiritual laws, or to release them by prudent dispensations; which acts of government, performed by his ministers, Christ declares to be at once solemnly ratified in heaven.

To hear, in the language of the Scripture, often means to obey. Thus, when the eternal Father commanded that men should all obey his divine son, he declared, *This is my beloved son, in whom I am well pleased; HEAR YE HIM.* (Matt. xvii. 5.) In the same language this divine Son commanded all who desire to be saved, to obey the ministers of his church: *If he will not HEAR the church, let him be to thee as the heathen and the publican.* (Matt. xviii. 17.) If all the members of the church are bound to obey the ministers of the church, the ministers of the church have authority to rule and command them in spiritual matters. After Christ had once delegated his own authority to his ministers, he said to them: *He that heareth you, heareth me: and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.* (Luke x. 16.) Hence St. Paul, speaking to the spiritual governors of the church, said, *Take heed to yourselves and to the whole*

flock, wherein the Holy Ghost hath placed you Bishops, to RULE the church of God, which he hath purchased with his blood. (Acts xx. 28.) To the faithful the same Apostle gave this charge, OBEY your prelates, and BE SUBJECT to them (Heb. xiii. 17.)

From the above testimonies it is clear that Christ established in his church an order of sacred ministers, to whom he gave power and authority to teach his revealed doctrines and precepts, to administer his sacraments, and to govern the members of his church.

This ministry, exercised exclusively by those who are specially chosen for these sublime functions, and to whom the necessary spiritual powers and graces are imparted by the imposition of hands, leaves another general class in the church of Christ, consisting of those who receive the doctrines of faith which are taught, and the sacraments which are administered by their spiritual pastors, and who are subject to the spiritual authority of the ministry, which Christ has established for the government of his church.

Of this class Christ said, *He that BELIEVETH, and IS BAPTIZED shall be saved; but he that believeth not, shall be condemned. (Mark xvi. 16.) He that HEARETH you (my ministers) heareth me. Luke x. 16. Hence St. John said, He that knoweth God, heareth us (the ministers of Christ). He that is not of God, HEARETH us not: by this we know the spirit of truth, and the spirit of error. (1 John iv. 6.) To the faithful St. Paul said, Remember your prelates, who have spoken to you the word of God: whose faith follow, considering the end of their conversation. (Heb. xiii. 7.)*

Of these two classes, therefore, of pastors and faithful, the CHURCH OF CHRIST on earth is composed: of pastors, teaching the doctrines, which were revealed by Christ, and of the faithful, believing and professing *the same*; of pastors, administering the sacraments, which were instituted by Christ, and of the faithful, receiving *the same*; of pastors, conducting the flock of Christ to the pastures of eternal life, and of the faithful, following their guidance.

Wherever the church of Christ was established, there were seen pastors, teaching these same doctrines, administering these same sacraments, and exercising this same spiritual authority; and faithful people, united with them by

the same faith, communion, and common obedience. By the ordinance of Christ his ministers were to go to *all nations*; they were to teach *his* doctrines, *in all nations*; they were to administer *his* sacraments *in all nations*; they were to exercise the authority *he* had given them, *in all nations*; such was his order: GO TEACH ALL NATIONS; BAPTIZING THEM (all nations);—TEACHING THEM (all nations);—TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU. (Matt xxviii. 19, 20.) It was by the introduction of the doctrines of *Christ*, of the sacraments of *Christ*, and of the precepts and institutions of *Christ* into all nations, that the church of *Christ* was to be established in all nations, by the ministry of those to whom he gave this commission.

By the ordinance of Christ, the divine founder of his church, this ministry of teaching *his* doctrines, of administering *his* sacraments, and of enforcing the observance of *his* precepts, was to be continually exercised without interruption, through all ages, to the end of the world. For it was with those, whom he commissioned to teach *his* doctrines to all nations, to administer *his* sacraments to all nations, and to enforce the observance of *his* precepts, in all nations, that Christ promised to remain perpetually in the exercise of this ministry. *And behold, I am WITH YOU*, (he speaks to those whom he commanded to teach and to baptize)—ALL DAYS—TO THE CONSUMMATION OF THE WORLD. (Matt. xxviii. 20.)

It is evident, therefore, that by the ordinance of Christ, there was to be a race and succession of apostolic ministers, teaching *his* doctrines; administering *his* sacraments; and enforcing the observance of *his* precepts, in all nations, and in all ages, to the end of the world. And as the doctrines, institutions, and precepts delivered by *Christ*, cannot admit of any contradiction, or inconsistency, they must be every where, and at all times, *the same*.

Nor was this ministry to be without fruit. For Christ declared to his ministers, *I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain*. (John xv. 16.) St. Paul says, *By Christ, we have received grace and apostleship, for OBEDIENCE TO THE FAITH, IN ALL NATIONS, for his name*. (Rom. i. 5.) Indeed, when Christ gave the charge to his ministers to go forth and propagate his law over all nations, and promised to be with

with them in the performance of this ministry through all ages ; he declared, that no power could defeat the execution of his merciful design in favour of the whole human race. He prefaced his order and promise with these words, *All power is given to me, in heaven and in earth.* (Matt. xxviii. 18.) The efficacy of these words was proved by the event. See the Acts of the Apostles and the Epistles.

The perpetual and uninterrupted teaching and profession of the doctrines and precepts, which Christ as man had received from his Father, had been clearly foretold by the prophet Isaiah in these words : *And there shall come a Redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord : This is my covenant with them, saith the Lord : My spirit that is in thee, and MY WORDS, that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* (Is. lix. 20, 21.) What are these words that God put into the mouth of the Redeemer, and which were never to depart out of his mouth, nor out of the mouth of his children for ever, but the doctrines and precepts, which Christ, as man, received from his Father, and which he communicated to his Apostles, to be transmitted, through their successors, to the children of his church to the latest posterity ? Christ thus speaks to his Father : *THE WORDS which thou gavest me, I have given to them* (my Apostles), *and they have received them.* (John xvii. 8.) *Heaven and earth shall pass, but MY WORDS shall not pass.* (Matt. xxiv. 35.) They shall outlive the world. The order of transmitting the doctrines of Christ to posterity, without change, was given in strict charge by St. Paul to Timothy, in these terms : *Thou therefore, my son, be strong in the grace, which is in Christ Jesus ; and the things which thou hast heard of me, by many witnesses, the same commend to faithful men, who shall be fit to teach others also.* (2 Tim. ii. 1, 2.)

If the doctrines, the sacraments, or the precepts which Christ delivered to his Apostles, were to cease to be taught, or administered, or enforced on earth, that ministry which Christ established in his church would fail ; and either error, or impiety, or immorality, would prevail against his church. But when Christ laid the foundation-stone of his church, and fixed the authority of Peter, as the principal support of the truth

truth of its doctrines, and of the sanctity of its institutions and precepts, he promised that his church should never fail; that it should remain sound and firm for ever, against all the efforts of hell to corrupt or destroy it. *Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.* (Mat. xvi, 18.) The church of Christ then shall never fail to subsist; it shall, therefore, never fail to have pastors, in all nations, teaching the doctrines of faith which were delivered *by Christ*, administering the sacraments which were instituted *by Christ*, and governing the faithful by the spiritual authority which was ordained *by Christ*: it shall never fail to have numbers of faithful in all nations, believing and professing these *same* doctrines of faith, participating in the communion of these *same* sacraments, and subject to this *same* spiritual authority.

The church is the KINGDOM of Christ; he reigns in it by the obedience which is paid to his laws of faith and morality, by the observance of the rites and ordinances which he has instituted, and by the submission which is paid to the authority which he has established for its government. It is truly a spiritual kingdom in the form of its constitution. It is a *kingdom*, because, by the institution of Christ, all the powers exercised in it, throughout the world, are subordinate to the supreme governing authority of *one*. It is a *spiritual* kingdom, because its laws, ordinances, and acts of administration, all tend directly and immediately to spiritual ends, the worship of God, and the sanctification and salvation of the souls of men. It is, at the same time, a *visible* and *external* kingdom, because this governing authority is exercised over men united together by the *public* profession of the same faith, by the observance of the same *external* rites and ordinances, and by their common submission to the same *known* authority.

The church of Christ is represented in many parts of the Sacred Scripture under this figure of a KINGDOM. Christ announced, by the mouth of the prophet David, that he should bear the title and exercise the authority of KING over his whole church. He says (Psalm ii), *I am appointed king by Him* (the eternal Father) *over Sion, his holy mountain, preaching his commandment. The Lord hath said to me, thou art my Son; this day have I begotten thee. Ask of me, and I will*

will give thee the Gentiles for thy inheritance ; and the uttermost parts of the earth for thy possession. (vv. 6, 7, 8, 9.) Sion, the holy mountain in which Christ was to preach the commandment and law which, as man, he received from his Father, is his visible church, which was to be established among the Gentiles, and to be propagated over all nations. Of this Christ was appointed KING. *All nations shall serve Him.....and in Him shall all the tribes of the earth be blessed.* (Psalm lxxi, 11, 17.)

The prophet Daniel foretold the establishment and duration of this spiritual kingdom, the church of Christ, in the following terms : *In the days of those (temporal) kingdoms, the God of Heaven will set up a kingdom that shall never be destroyed ; and his kingdom shall not be delivered up to another people ; and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever.* (Dan. ii, 44.) Of the kingdom of Christ an angel proclaimed (Luke i. 33), of HIS KINGDOM *there shall be no end.*

If this *kingdom* of Christ, which is to extend over all nations, is to stand *for ever*, then its governing authority, its constitutional form of government, its constitutional laws, its tribunal, and its ministry, shall subsist for ever. It shall ever have an uninterrupted succession of governors and faithful subjects, in all countries, all subordinate to *one* supreme ruling authority. It shall never cease to diffuse an abundance of spiritual blessings over the kingdoms of the earth, which, though divided as independent civil states, are united together by a bond of subordination, and a community of spiritual interests, like provinces of this one universal kingdom of Christ.

It appears, from what has been shewn above, that the ministry, which Christ instituted for the government of this kingdom of his church, is the depositary and guardian of his law, and the dispenser of his mysteries. To this ministry he delivered, as a sacred trust, the whole body of his doctrines of faith, of his sacred institutions, and of his holy precepts; with a severe charge ever to keep it, in its integrity, in its purity, and in its identity, to the end of time. To this ministry he gave the commission to announce to all men the sublime truths of the Christian revelation, which he commanded all to believe. To this ministry he gave authority to preach penance,

penance, and the remission of sins, in his name, unto all nations; and to administer the grace of reconciliation to those who should seek for it with the dispositions of faith, repentance, and obedience. To this ministry he gave the charge to promulgate to all mankind every precept which he had delivered to his Apostles, of whatever nature it might be, whether it related to the worship of his Father, or to the conditions of justification and salvation; whether it related to the doctrines of faith, to be believed; or to the duties of Christian charity and morality, to be practised. All, every part of his law, was to be made known to men by the authority of the teaching of this ministry. *TEACH all nations to observe ALL THINGS whatsoever I have commanded you.* (Mat. xxviii, 20.) All things whatsoever Christ commanded, mean the whole Christian law.

If, then, any one ask, how is he to learn, with absolute certitude, *what* are the doctrines of faith which *Christ revealed*, and which he commanded all to believe? *What* are the precepts of supernatural morality which *Christ delivered*, and which he commanded all to observe? *What* are the sacred rites and ordinances which *Christ instituted* as the means of imparting the graces of justification to men? *What* are the dispositions and conditions which *Christ prescribed* for eternal salvation through him? It is clear and certain that, by the ordinance of Christ himself, all these things are to be learnt with absolute certitude from the testimony of the *ministers of his church*, whom he has appointed to teach these important truths and duties of the Christian religion to all mankind, and whom he has promised to direct and assist at all times in the discharge of the duties of this sacred ministry.

Where is that true church to be found, the ministers of which are thus commissioned by Christ to teach the doctrines, and administer the blessings of Christianity to all nations? By what characteristic marks can this true church of Christ be known, and be distinguished from other societies which assume this title to themselves?

CHAPTER II.

ON THE MARKS OF THE TRUE CHURCH OF CHRIST.—*Unity and Universality are essential properties and characteristic marks of the true Church of Christ, the guardian of the truths and institutions of Christianity.—Two or more religious societies which have not the same faith or the same communion, or which are not under the same ecclesiastical authority, cannot be both nor all of them the Church of Christ.—UNITY in faith, communion and ecclesiastical government, was UNIVERSALLY introduced by the Apostles and apostolic men, in the establishment and propagation of Christianity in all countries.*

UNITY and universality are the characteristics of truth. Unity in faith, in communion, and in spiritual government, belongs to the very nature and essence of the true church as *instituted by Christ.*

The church is the fold of Christ: the individuals composing his whole church are his lambs and his sheep. This is the figure, under which Christ himself described them, shewing with what tender care he, as their good shepherd, would always watch over them. Of them he said, *They shall hear my voice, and there shall be one fold and one shepherd.* (John x. 16.) If they *hear his voice*, they must all be united in *one* faith; if they form but *one* fold, they must all be united in *one* communion; if they are under *one* shepherd, they must all be subject to *one* authority. Christ committed the whole of this his flock to the supreme pastoral care of *one* shepherd, when he said to PETER, *Feed my lambs—feed my sheep.* (John xxi. 16, 17.) His lambs and his sheep constitute his whole flock, the figure of his whole church.

St. Paul, who, in many passages of his epistles, strongly urges the necessity of *unity* as essential to the constitution of the church of Christ, frequently illustrates this point by an argument drawn from the similitude of the human body. He calls the

the church *the body of Christ*. (Eph. iv. 12.) Speaking to the members of the church, he says, *You are the body of Christ, and members of member*. (1 Cor. xii. 27.) From this principle he thus argues : *As the body is ONE, and hath many members, and all the members of the body, whereas they are many, yet are ONE body : so also is Christ. For in one spirit were we all baptized into ONE body, whether Jews or Gentiles, whether bond or free*. (1 Cor. xii. 12, 13.) Could the *unity* of the church be more clearly or strongly shewn than by this similitude? The members of the church of Christ are united together like the members of the human body. They are nourished by the participation of the same spiritual bread, as the members of the human body are by the participation of the same corporeal food. *We being many, are ONE body, all that partake of ONE bread*. (1 Cor. x. 17.) The members of the church of Christ should be animated with one spirit; the spirit of Christ, as the members of the human body are animated with one soul. Therefore, perfect as is the *unity* of an individual human body, so perfect is the *unity* of the church, the body of Christ. *ONE body, and ONE spirit, as you are called in ONE hope of your calling. ONE Lord, ONE faith, ONE baptism*. (Ephes. iv. 4, 5.)

The church of Christ was to be formed by bringing all nations to the faith of Christ, which is *one*; by initiating them into *one* body by the baptism of Christ, which is *one*; and by inducing them to observe all things whatsoever Christ had commanded. *Go teach all nations, baptizing them; teaching them* (all nations) *to observe ALL things whatsoever I have commanded you*. (Matt. xxviii.) Thus, what Christ commanded men to believe and to do, in order to be saved, was the *same* for all nations and for all ages. He did not command that the doctrine of the Trinity of Persons in God should be taught and believed in one country, and the doctrine of Unitarianism in another. He did not command the belief of the divinity of his own person in one age, and of the contrary doctrine in another. He did not command that baptism should be administered in one country, and not in another. But he commanded that the *same* doctrines of faith should be taught, that the *same* sacraments should be administered, and the *same* authority exercised, *in all nations and*

at all times; consequently, he founded his church on the basis of unity and universality.

Nothing can be more contrary to the true notion of the church, *as established by Christ*, than the idea that it is composed of different religious societies, one of which may profess its belief in certain doctrines, *as articles of faith*, which another may reject *as damnable errors*; one of which may offer a form of religious worship as holy and acceptable to God, which another may abhor as idolatrous; one of which may be governed by a spiritual authority, as ordained by Christ, which the other may oppose as a tyrannical usurpation. It cannot be said that two such religious societies have *one* faith; that they are *one* body, animated by *one* spirit; that they are *one* fold, under *one* shepherd; in short, that they are the *Church of Christ*.

The Church of Christ is his **kingdom**, extending over the whole earth. As, then, no reasonable man could say, that two states, which have different constitutions and laws, which have no community of interests, and which are not subject to one common authority, form *one* kingdom; so it cannot be said that two religious societies, such as the Catholic and the Protestant churches, which have no common faith or communion, and which do not obey one common spiritual authority, are *one* church. As well might it be said that England and France are *one* kingdom. Why are not the Episcopalian church of England, and the Presbyterian church of Scotland, *one* church; but because they differ in doctrine, and in the constitutional form of ecclesiastical government, and are not both subject in spiritual matters to the same supreme head?

It would be vain to argue that, because the particular churches of various denominations profess the general principles of Christianity, and believe in God and in Christ, they all, taken together, form one great universal Christian church, although they may differ from each other in their modes of faith and forms of ecclesiastical government, and acknowledge no common spiritual authority, to which they are all subject. For, by this rule of argument, it would likewise follow that, because many particular states are constituted according to the general principles of natural law and of civil government, and acknowledge their dependence on the supreme dominion and providence of God, they all,

taken together, form one great temporal kingdom, although they differ from each other in the forms of their constitutions and governments, and are not subject to one supreme civil authority. This difference essentially destroys unity : for, most assuredly, those states which have no community of interests, which are separately governed by civil authorities, which are independent of each other, and independent of any other superior civil authority on earth, are not in fact, or in name, *one* state or *one* kingdom. Nor, with any more propriety, can these particular churches, which have no communion of spiritual things, which in their government are independent of each other, and independent of any other superior ecclesiastical authority on earth, be, in fact or in name, *one* church.

But the church of Christ, as established by him, is essentially *one*. *One* in its *faith*, *one* in its *communion*, and *one* in its *government*. They alone are members of the church of Christ, who adhere to it by the profession of the *same* faith which it *every where* teaches ; by a communion with their fellow members in the same spiritual goods, which it *every where* dispenses ; and by their submission to the *same* authority, which it *every where* exercises ; particularly to the supreme spiritual authority of the one Teacher, Pastor, and Ruler, who presides over the whole. This is the bond of *unity*.

This supreme teaching and governing authority, which is fixed in the see of Peter, is the central power which, by its splendour and influence, gives light and motion to the other subordinate ecclesiastical authorities, with their dependencies, and holds all the parts of the church strongly united together, as one regular and harmonious system. Every ecclesiastical power that breaks asunder its connexion with this centre of unity, ceases to belong to this system ; it becomes a *wandering star* (Jude, i. 13), moving in devious tracts, and growing more and more obscure and languid, as it recedes further from the central source of its light and action.

The Apostles, in executing the high commission which they received from Christ to promulgate his law to all nations, did not teach different doctrines of faith in different countries, nor did they establish churches, which had no communion with each other in religious worship, or which were not together as one great and perfect society, by the participation

pation of the same spiritual goods, and by a connected subordination to one supreme spiritual authority; for it is most evident from the histories of the primitive conversion of all nations to Christianity, that a uniform system of *unity in faith, in communion, and in ecclesiastical government, was every where* introduced wherever the church of Christ was established.

As faith is the great foundation, on which the whole structure of the church is built, the Apostles were particularly careful to provide for the preservation of that *unity of faith*, which they *every where* established in preaching the doctrines and in introducing the institutions of Christ. Wherever they saw the appearance of new doctrines, *contrary to the doctrines of faith*, which they had taught from the beginning, they opposed them with all the spiritual force of their apostolical authority. Thus, when some had denied the doctrine of the resurrection of the dead, with what zeal did not St. Paul condemn their error, as subversive of faith and salvation? (1 Cor. xv.) When others had troubled the Galatians, and attempted to *pervert the Gospel of Christ*, by the introduction of a new doctrine, contrary to what St. Paul had taught; the Apostle declared to them, by a strong supposition, that if he himself, or even an angel from heaven, should teach them a doctrine contrary to what he had preached, when he first instructed them in the faith of Christ, himself or that angel should be anathematized. (Gal. i. 8, 9.) St. John thus wrote to those whom he had instructed in the faith: *Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God . . . If any man come to you, and bring not THIS DOCTRINE, receive him not into the house.* (2 John i. 9, 10.) The general charge which St. John gave, concerning the doctrines of faith, was this: *As for you, let that which you have heard FROM THE BEGINNING, abide in you.* (1 John ii. 24.)

The Apostles were solicitous to deliver faithfully, to their coadjutors and successors in the sacred ministry, the same doctrines which they themselves had received from Christ; with a charge, that they should transmit the same, without change, to others who should succeed them in the same work. St. Paul gave this injunction to his disciple, St. Timothy: *Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and THE THINGS, WHICH THOU HAST HEARD*

OF ME, THE SAME commend to faithful men, who shall be fit to teach others also. (2 Tim. ii. 1, 2.)

The effect of this plan, on which the Apostles and their successors proceeded, conformably to the institution of Christ, appeared in the wide diffusion of the *same* doctrines of divine faith over *all those nations*, to which the light of the Gospel was carried. St. Irenæus, who died about the beginning of the third century, bears testimony to this fact in the following terms: "The church, which is propagated over all nations, preserves the faith of Christ with the greatest care. Though various languages are spoken in the world, yet the language of tradition is every where one and the same. The doctrine of faith, which is taught and believed in the churches that are founded in Germany, is not different from that which is taught and believed in the churches which are established in Spain, or in Gaul, or in the East, or in Egypt, or in Lybia, or in the interior parts of the continent. But as one and the same sun enlightens the whole earth, so does one and the same faith shine on the whole church, and offer the same heavenly light to all who are desirous of coming to the knowledge of the truth."—(Irenæus contra Hæres. lib. i. c. 3.)

CHAPTER III.

ON UNITY AND UNIVERSALITY, IN FAITH, COMMUNION, AND GOVERNMENT, CONSIDERED IN THE ROMAN CATHOLIC CHURCH,—*Unity and Universality are found in the Roman Catholic Church at the present Time.—They may be traced back, in the same Church, to the first Establishment of Christianity, in all those Countries where the Roman Catholic Faith is now professed.—Proofs from a reference to Histories and Liturgies.*

As, in every country on the face of the globe, the same sun is now seen that enlightened the earth in the beginning of the world; so *in every place*, where that church has an existence, which is in communion with the see of Rome, the *same* light of divine faith is at present enjoyed, that shone on every part of the church of Christ in the first ages of Christianity.

It is an *existing fact*, that the *same articles of faith* which are expressed in the Apostles' Creed, in the Nicene Creed, in the Athanasian Creed, and in the creed published by Pope Pius IV, (see note A.) and which are at this day believed and professed by the Roman Catholics in England, are also *at the present time* believed and professed *as articles of faith*, by all the members of that church which is in communion with the see of Rome, in whatever part of the world they are to be found. And, where are they not to be found?

It is an *existing fact*, that the *same* sacrifice of the mass, which is offered upon our Catholic altars in England, is, *at the present time*, offered up as a pure oblation to the glorious name of God, *in every place*, from the rising to the setting sun, wherever there are priests of that church which is in communion with the see of Rome.

It is an *existing fact*, that the *same* sacraments—seven in number—which are administered by the Catholic clergy in England, are, *at the present time*, administered for the sanctification

fication of the faithful, through the merits of Christ, in every country, by the priests of that church which is in communion with the see of Rome.

It is an *existing fact* that, in the system of the ecclesiastical government of the church, which is in communion with the see of Rome, the members of that church in every part of the world, are, at the present time, subject in all spiritual concerns to their immediate pastors; that these pastors are all subject to the jurisdiction of their respective bishops, or of other ecclesiastical superiors; that all the bishops and ecclesiastical superiors of that church, throughout the world, are subject to the supreme jurisdiction of the sovereign pontiff, the Bishop of Rome.

These facts are matters of public notoriety.

Therefore it is an *existing fact* that unity and universality in faith, communion, and ecclesiastical government are, at the present time, conspicuous in that church, which is in communion with the see of Rome, and which, not only its own members, but even those who are separated from it, always distinguish by the name of the CATHOLIC.

It is an *historical fact* that the same doctrines of faith, the same sacrifice, the same sacraments, and the same form of ecclesiastical government which, at the present time, are uniformly professed, administered, and observed in every part of the world by that church, which is in communion with the see of Rome, may be traced back so far, in the ecclesiastical history of every Christian country, that no later date of their first introduction can be truly assigned, than the period of the first establishment of Christianity itself, in those countries.

The present is not a question concerning the *quality* of the doctrines, rites, and observances alluded to—viz. whether they be true or false, religious or superstitious, good or bad—but it is a question, in the first instance, merely of *fact*, viz. whether the uniform and public profession and practice of them can be so far traced back in every Christian country, that no later origin of them can be truly assigned than the period of the first establishment of Christianity in those countries. If this *fact* be made clear and certain, then it will be equally clear and certain that the same doctrines of faith, the same sacrifice, the same sacraments, and the same form

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of ecclesiastical government, which, *at the present time*, are uniformly professed, administered, and observed throughout the world by the church which is in communion with the see of Rome, and which is called exclusively the *Catholic church*, were originally professed, administered, and observed by the church of Christ, in the first establishment of Christianity in all nations, and, consequently, that Catholicism and Christianity are the same thing. In fact, what is Christianity, but the law of Christ, the body of those revealed doctrines, precepts, and sacred institutions, which Christ delivered to his Apostles, which he commanded his Apostles and their successors to teach all nations, at all times, to believe and observe? Therefore Christianity must be the same in all ages, as it was at the beginning. It is the *eternal gospel*. (Apoc. xiv. 6.)

The objects of the above assertion are as much the objects of historical inquiry, as are those which relate to the form of any civil government, originally, or at some later period, established in any country, or to the date of the enactment of any law of the state, or the duration of its practical obligation, or to the antiquity and public observance of any general customs or usages.

It would be unreasonable to expect that *positive* testimonies should be produced from the historical documents of every particular country, written during the *first* or *second* age of the Christian era, in order to prove every point of the above assertion. For it is well known that, during those times, the *ex arcani*, or law of secrecy, was generally and strictly observed by the church, prohibiting the publication of the mysteries and rites of the Christian religion, out of the assemblies of the faithful, lest they should be profaned and ridiculed by infidels, who were disposed to "blaspheme those things which they did not understand." It is also certain, that the works of nearly thirty Christian writers and apologists of those times have perished, and that few productions of those ages of severe persecution, relating to these subjects, have been transmitted to us.

Every reasonable man will be satisfied, if he find that the earliest authentic documents which have reached us, bear testimony, as far as they go, to the fact that, in the third or fourth age of the church, the doctrines, rites, and form of ecclesiastical

ecclesiastical government alluded to in the assertion, were universally professed and observed in the Christian church. The *same* doctrines and religious observances could not have been *universally* received by Christian churches in the third or fourth age, unless they had been delivered to each of those churches when Christianity was established in it. That unity and universality in faith, communion, and ecclesiastical government, which prevailed in so early an age, are a plain proof of the apostolical and divine origin of what was then professed and observed, as the faith and law of Christ.

It is therefore evident that the date of the earliest document which can be found to bear *positive* testimony to any particular doctrine or religious practice, is no proof that this doctrine or practice was not professed or observed previously to that date, especially if at the time of the date it was generally received by the church. There is reason and sense in that rule of St. Augustin, *viz.* that when we find any thing to be uniformly and universally observed by the church, in every part of the world, and cannot trace the origin of it to any ecclesiastical decree, we may conclude, that it was derived to the church from the very source of apostolical tradition. By this rule, the obligation of sanctifying the Sunday, as the Christian sabbath day, the institution of the fast of Lent, infant baptism, the use of the sign of the cross, are proved to be of apostolical or divine origin.

But in favour of the points mentioned in the assertion, considered as matters of historical fact, we may refer to authentic and positive documents, which carry us back to very early ages of the Christian church, and, in several instances, to the period of the first establishment of Christianity in certain countries. Such documents are found in ecclesiastical histories, in early synods, in the recorded customs of different churches, in the public monuments and charters of religious foundations, in ancient liturgies and rituals, in the particular histories of the conversion of various nations to Christianity, and in the histories of heresies in the first ages, and of the councils, by which these heresies were condemned as contrary to the faith received from the beginning.

This mode of proving the assertion may be exemplified in the religious history of England, and particularly in the history of the conversion of our Saxon ancestors to the faith
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of Christ (see Lingard's History of the Saxon Church, Daniel's Ecclesiastical History of the Britons and Saxons, second edition, and England's Conversion and Reformation compared). From these it appears, that the faith, the sacrifice, and sacraments, which were introduced into our island by St. Augustine, as the doctrines and sacred institutions of Christ, were the very same, which are professed and admitted by the Catholics in England at the present day.

It is well worthy of remark, that the revealed doctrines, and sacred institutions of Christ have always constituted the essence of the *public service*, and of the religious observances of the church.

The doctrines of faith have not, like the abstruse sciences, been kept secret in the closets of the learned, or been communicated only to certain classes of men, as objects of philosophical speculation, or of some particular profession. They have been publicly taught, in the Christian temples or churches, to all persons, of every class and description in society. In this respect, Christian churches have been frequented at all times as public schools of heavenly wisdom.

The antiquity and unity of the doctrines of faith, delivered in different countries, are attested by the catechetical interrogations and explanations which, from the earliest ages of the church, preceded the administration of baptism; by the professions of faith, which were then publicly made; and by the instructions, which were then given on almost every article of Christian belief, by the bishops and pastors of the church, and which have been preserved in their genuine writings. Extracts of many of these instructions may be seen collected in a work entitled "The Faith of Catholics confirmed by Scripture, and attested by the Fathers of the five first Centuries." See, in particular, the catechetical instructions given by St. Cyril of Jerusalem to the catechumens.

The correct language of the public liturgies of the church has always been considered as the accurate expression of the doctrines of faith, which she professed, at the time when they were used. Indeed, these doctrines form the substance of the public prayers and office of the church. They are the rule, by which every expression is measured. *Lex cre-*
dendi est lex orandi. If, therefore, we see that in the most ancient liturgies, rituals, and books of divine office which are

to be found, the same doctrines are expressed concerning the mysteries of the Christian religion, and the same religious rites and practices, with some *accidental* differences, are prescribed to be performed, which have been constantly, and are at the present time professed and performed by the church, which is in communion with the see of Rome; in this case, the identity of the faith and religious observances of this church, with those of primitive Christianity, and of all ages, will appear evident from the most authentic documents. If men are ever sincere, surely they must be so when they address prayers directly to the great Searcher of hearts. (See note B.)

It is a fact, then, that in the most ancient forms of religious worship, and of the administration of the sacraments, the clearest expressions are found, by which an explicit belief in one God, and three distinct persons, the Father, the Son, and the Holy Ghost, and in the divinity of Jesus Christ, the Redeemer of mankind, is proclaimed. (See note C.)

It is a fact, that in the sublime prayers recited by the priests and people, during the celebration of the mass, according to the most ancient liturgies, a strong and lively belief is expressed, that the bread and wine are changed into the body and blood of Christ, that the body and blood of Christ are, in this mystery, offered up to God the Father as a true sacrifice, and really received as a sacrament, in the holy communion. (See note D.)

It is a fact, that in the course of the holy sacrifice, the intercession of the apostles, martyrs, and other saints, and most particularly of the ever-blessed and glorious Virgin Mary, was always solemnly invoked; and that supplications were always offered up through Christ, for the repose of the souls of the faithful departed. (See note E.)

These acts of piety were public professions of the belief of those churches, in which such prayers were offered, respecting the present happiness of the saints in heaven, their interest with God, and the utility of imploring their intercession; and also a public profession of the faith of the church concerning purgatory, or a middle state of souls after death, in which they are detained for a while from the enjoyment of God in heaven.

It is a fact that the sign of the cross was used in acts of religious worship as a profession of faith in Christ crucified, and
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of confidence of obtaining protection, mercy, and grace, through his merits. (See note F.)

It is a fact that, according to very ancient liturgies, a relative veneration was shewn to the material cross, on which Christ suffered for our sins, and to other crosses, as representing that great mystery of our redemption. (See note G.)

It is a fact, that in the solemn administration of baptism, not only faith in the mystery of the Blessed Trinity was professed by the form or words, used in the administration of the sacrament, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost;" but also, that the faith of the church concerning the state of original sin, in which man is born, was declared by the very ancient ceremonies of exorcisms and exsufflations, performed before the act of the administration of the sacrament; and likewise, that faith in the effects of the sacrament was expressed, by the ceremony of clothing the person with a white garment, after he had been baptized. (See note H.)

It is a fact, that in the most early ages of the church, the sacrament of confirmation was administered, not only by the imposition of hands, accompanied with prayer, but also by the unction of chrism; and that the oil of chrism was solemnly blessed by the bishops of the church. (See note I.)

It is a fact, that the particular confession of sins, which had been committed after baptism, and the sacramental absolution of penitent sinners, were practised in the primitive times. (See note K.)

It is a fact, that the fast of Lent, or of forty days before Easter, is an apostolical institution, by which the manner of observing the law of penance was practically determined; as it is also a fact, that this fast was observed, in the earliest ages, by the whole Christian church, as a duty of conscientious obligation. (See note L.)

It is a fact, that the sacred rites of holy orders, of matrimony, and of extreme unction, were administered in the earliest ages of the church, as sacraments or institutions of Christ, by which grace was conferred on the ministers of the church, on persons contracting the matrimonial engagement, and on the faithful, when in danger of death, that they might be strengthened to perform the duties of the sacerdotal and matrimonial states of life, and to die happily. (See note M.)

It is an historical fact, that in the most primitive times, the particular church of Rome was considered as the first church in the Christian world ; with which, on account of its superior authority, it was necessary that every other particular church, and the faithful disciples of Christ, wherever they were dispersed, should be in communion. (See note N.)

It is an historical fact, that from the earliest ages the bishops of Rome, as successors of St. Peter, have been ever acknowledged as the supreme rulers on earth of the whole church of Christ ; and that they have, in all ages, exercised an acknowledged spiritual jurisdiction, as of divine right, in every part of the church, wherever the state of affairs called for the exercise of their authority, in order to preserve unity in faith, and in ecclesiastical government, and to enforce, in all nations, the observance of the law of Christ. (See note O.)

Therefore it is an *historical fact* that the *same* doctrines of faith, the *same* sacrifice, the *same* sacraments, and the *same* form of ecclesiastical government, which at *the present time* are uniformly professed, administered, and observed in *every part of the world*, by that church, which is in communion with the see of Rome, may be traced back in the ecclesiastical history of every Christian country, from the present period up to the first establishment of Christianity in that country, as always and uniformly the same ; or at least, that they may be traced back so far, that no later date of the first introduction of these doctrines and religious institutions can be truly assigned, than the period of the first conversion of those countries to the faith of Christ.

It appears, therefore, clear, that the doctrines of faith, which are at present taught in all Catholic churches throughout the world, may be traced back, like streams of water, from every place where they are now flowing, up to one common apostolical source ; they are as so many rays of light diverging from one common centre. This faith is *Catholic* ; it is *universally one* and the same, just like the light of the sun diffusing itself over the whole earth.

CHAPTER IV.

UNITY AND UNIVERSALITY CONSIDERED IN RESPECT TO CHURCHES SEPARATED FROM THE COMMUNION OF THE ROMAN CATHOLIC CHURCH.—*Unity and Universality are not found in all, or any of those particular Churches, which are separated from the Communion of the See of Rome.*

THIS assertion does not, any more than the preceding, relate directly and in the first instance, to the question concerning the *quality* of the doctrines, religious rites and observances of all, or of any of the churches alluded to, *viz.* whether they be true or false, religious or superstitious, good or bad ; but it is again, in the first instance, merely a question of *fact*, *viz.* whether unity and universality are actually found in all, or in any one of those particular churches, which are separated from the communion of the church of Rome ; or first, whether these, taken *collectively*, are *all* united together *at the present time*, by the uniform profession of the *same* articles of faith, by the *same* spiritual communion, and by submission to the *same* spiritual authority ; and also, whether their *present* faith, communion, and ecclesiastical discipline can be regularly traced back through all past ages *to the first ages of Christianity*, or to the period of the first establishment of Christianity in the countries, where all these particular churches, which are separated from the church of Rome, exist. And secondly, if this cannot be verified in the state of these churches, taken collectively, whether it can be verified in any one of them, taken *separately*.

The present question of *fact* may indeed affect the *quality* of the doctrines of all or any of these churches, but only on this general principle, that *two contradictory propositions cannot both be true or both false, at the same time.*

Hence it will follow, that if any one of those churches do teach a doctrine of faith contradictory to that of another church, then the one or the other of these churches is in error on that point. If these churches collectively, or any one of them individually,

individually, teach a doctrine contradictory to the doctrine of the Roman Catholic church, either these churches are, or one of them is, in error on that point, or else the church of Rome.

The first point, therefore, which we are inquiring into is this, whether the churches in question, taken *collectively*, are *all united* together, at the *present time*, by the uniform profession of the *same* articles of faith, by the *same* religious communion, and by submission to the *same* ecclesiastical authority ?

It is difficult to conceive how all those churches can be well united together in the profession of the *same* articles of faith, which hold as a general and fundamental principle, that every man is at liberty to determine, by his own private reason and judgment, what doctrines are, and what are not, articles of faith. Under the guidance of this principle, it is not reasonable to expect much unity in faith amongst these churches, or amongst the individual members of each particular congregation or sect.

But if we consider these churches *collectively*, and observe the titles and denominations which they have assumed, and the distinguishing tenets which, by their titles, they are understood to profess, we cannot help seeing that there is neither unity nor universality in faith, communion, or discipline, among them.

It is an *existing fact*, that among the churches separated from the communion of the church of Rome, one is called the Lutheran, another the Calvinist ; one the Presbyterian, another the Episcopalian ; one the Anabaptist, another the Quaker ; one the Moravian, another the Independent ; one the Methodist, another the Socinian ; one the Unitarian, another the Church of England ; in short, that the churches are divided and subdivided into a countless number of sections of different religious denominations, still multiplying and increasing every day.

It is an *existing fact*, that the distinguishing tenets which each of these churches professes, are in contradiction one to the other : that one professes to believe in the doctrine of the Trinity, and another to deny it ; that one professes to admit the divinity of Christ, and another to reject it ; that one professes the doctrine of original sin, and another condemns it ; that one admits baptism in water, and another only the baptism

tism of the spirit; that one professes the doctrine of the real presence of the body of Christ in the sacrament of the eucharist, and another declares that the sacrament is nothing more than an empty figure; that one professes that the government of the church, as established by Christ, is episcopalian, and another that it is presbyterian. As, therefore, the distinguishing tenets, which are professed by many of these churches, are so evidently in contradiction to each other, it is clear, that among them, taken *collectively*, as they exist at the present time, there is no *unity in faith*.

As unity in faith is the basis of religious communion, it is equally clear, that those churches, which are so much divided in faith, cannot be united in one communion. They who deny the Trinity, or the divinity of Christ, cannot unite in religious worship with those, whose form of prayer expresses a belief of these mysteries; they who deny baptism in water, cannot be united in communion with those who profess a belief in the necessity of that sacrament; they who deny the real presence, cannot participate of the Lord's Supper with those, who believe that they receive the real body and blood of Christ. Therefore, churches amongst which these divisions exist, cannot, if taken *collectively*, be united in *one communion*.

It is an *existing fact*, that these churches, taken *collectively*, acknowledge no spiritual authority on earth, to which they are *all* subject; that the Lutheran is independent of the Calvinist church; the Presbyterian, of the Episcopalian; the Methodist, of the Unitarian; the Quaker, of the Anabaptist. Therefore, taken *collectively*, they are not *one* ecclesiastical society, held together by *one* common spiritual interest or authority; they are not *one* church; they are not *one* fold, under *one* shepherd.

As, at the *present time*, unity in faith, in communion, and in ecclesiastical government, is not to be found in these churches, taken *collectively*; so it is vain to attempt to trace back their unity, in these respects, through preceding ages, up to the first establishment of Christianity in the countries, where they now exist. It has been shewn, as an *historical fact*, that in the first establishment of Christianity, all Christian churches were united in *one* faith, in *one* communion, and in submission to *one* ecclesiastical government; and it is an *historical fact*, that the Christian churches, established in the countries,

countries, where the churches separated from the church of Rome now exist, generally persevered in the same system of unity, down to the period of the Reformation, which divided them in the sixteenth century. But the faith professed in those countries, before that period, was not the same as is professed at present, by the churches, which are separated from the communion of the Roman Catholic Church.

But amongst the churches, separated from the Church of Rome, may there not be some *particular* church in which that unity in faith, communion, and government is found, which is essential to the true church of Christ; some church, whose members all, *at present*, profess their belief in the *same* doctrines of faith; some church which can trace back the uniform profession of the same doctrines, which it at present professes, and the observance of its present religious rites and discipline, up to the period when Christianity was first established in the country, where this church now exists?

But where is such church to be discovered? or which, among these different churches, is, in *principle* and in *fact*, *one* in its faith? Indeed, what church can, *in principle*, be *one* in faith, which admits the principle of private judgment in determining articles of faith—that principle of endless division? And where is the particular church, separated from the church of Rome, that does not admit this principle?

Where is the church that, *in fact*, holds all its members at *present* united together by the belief of *all* those same articles that are professed in the symbol or confession which it has adopted, so that whoever refuses to believe any of these articles, ceases to be a member of that church?

If a hundred individual members of any one of these churches were called upon, separately, to declare their belief concerning the doctrines of the Trinity, of the divinity of Christ, of original sin, of the atonement, of the necessity of infant baptism, of the real presence, of the resurrection of the body, of the eternity of the torments of hell, and particularly to determine what those things are, which Christ commands all indispensably to do, in order that they may obtain the remission of their sins through him; would they all agree in making the same declaration on all these important points of Christian belief and practice? If each of these individuals had

had a Bible in his hand, would they all agree in deducing the *same* doctrine from the texts which relate to the above articles? Considering that they have no fixed and uniform rule of faith, we may say, without hesitation, that they would not.

If any particular church amongst these were to put in its exclusive claim to that *unity* in faith which is essential to the true church of Christ; it would then become that church to show moreover that this *one* faith, which it is supposed to hold, is generally professed in all nations, and has been still further always publicly and uniformly professed, in all ages, from the present up to the first ages of Christianity; for that unity which characterizes the true church of Christ, must be *universally* diffused both in time and in place. But which particular church can shew, by any proof of fact, that such unity and universality form its character? Which of these churches preaches and enforces the belief of the *same* revealed doctrines of faith and the observance of the *same* divine precepts and institutions, *at present*, in different parts of the world? Which of them has *always* taught and enforced the belief and observance of the *same* doctrines and institutions from the beginning of Christianity? In what age, or in what country, had any one of these churches an existence, *as a distinct church*, before Luther separated himself from the church, which is in communion with the see of Rome? In what age, or in what country, before the sixteenth century, did any church exist, which professed the *same* doctrines of faith, which observed the *same* form of worship, which administered the *same* and *only* the *same* sacraments, and which was governed by the *same* spiritual authority, without any dependance on the authority of the see of Rome, as constitute the faith, worship, and discipline of any one of these different churches at the present time? For a church to be *universal*, as to time, in the sense in which the church of Christ is universal, it is not sufficient that it have had an existence in its present form, at some particular period; but it must, moreover, have existed in the same constitutional form in all times, from its establishment down to the present day. But if it date its establishment, as a church, from any period since the time when Christ was on earth, it dates its establishment too late, to be the church of Christ; for that church only is the church of Christ which was established by *Christ* himself, according to his own words, *I will build my*

CHURCH; and the gates of hell shall not prevail against it. (Matt. xvi, 18.)

Where, then, shall we find, among the churches separated from the church of Rome, that unity and universality in faith, communion, and ecclesiastical government, which are essential to the true church, as instituted by Christ?

That they are not to be found in the *collection* of the different churches and sects, which have been formed since the beginning of the Reformation, or in the heterogeneous mixture of Lutherans and Calvinists, of Presbyterians and Episcopalians, of Anabaptists and Quakers, of Moravians and Independents, of Methodists and Socinians, of Unitarians and Members of the Church of England, &c. all divided in faith, all unconnected in communion, all independent of each other in ecclesiastical government, and all of recent origin, is most evident and certain.

That no *particular* church amongst those which originated in the Reformation, and are now separated from the communion of the see of Rome, can substantiate its claim to these essential characters of the true church of Christ, appears equally certain. Which of these churches can produce *facts* in proof of its unity and universality in faith, communion, and ecclesiastical government? The *real fact* is, that all these churches, already divided, are becoming daily more and more *divided* in belief, by the operation of the principle of private judgment. And where there is no *unity* there can be no *universality*; for whatever is universal, must be *one* and the same *throughout the whole*.

Facts are certainly wanting to shew the conformity of the faith, form of worship, and discipline, of any one of these churches with any church, that ever existed before the period of the Reformation. Even that church, which, in certain external forms, approaches the nearest of them all to the rites and discipline of the church, which had existed for 1,500 years before the Reformation, can shew its conformity with antiquity in those points only, in which it retains a conformity with the church, which is in communion with the see of Rome.

But if we take into consideration the whole of *what is merely spiritual and purely ecclesiastical* in the church alluded to, abstracting entirely from its civil establishment and from every accessory attribute which it derives from the state, it is true to say,

say, that facts are wanting to shew, that there ever existed a Christian church, from the times of the Apostles to the period of the Reformation, which in its doctrines of *faith*, in its *liturgy*, in its *sacraments*, and in every essential part of *purely ecclesiastical discipline*, was the same as the church in question. From what genuine ecclesiastical documents, from what synods, from what liturgies or rituals, from what histories of the conversion of nations, can this be shewn? *Where* did a Christian church ever exist, before the Reformation, which denied the doctrines of transubstantiation, of the invocation of saints, and of a middle state of souls, which excluded the sacrifice of the mass from the form of public worship, which admitted no more than two sacraments, as instituted by Christ for the sanctification of the souls of men, and which denied the *purely* spiritual and *purely* ecclesiastical authority of the Pope in every part of the church of Christ?

Public liturgies are authentic documents of the faith and form of worship professed and observed by the church in the ages and countries in which they are used; and it is a *fact*, that there is not one liturgy, that was ever used in any Christian church before the Reformation, from which the liturgy of this church does not essentially differ. There is not one, in which the oblation of the body and blood of Christ, under the external forms of bread and wine, is not exhibited as a sacrifice offered to God; there is not one, in which the intercession of the Blessed Virgin Mary and of the holy martyrs is not solemnly invoked; and in which prayers are not offered for the repose of the souls of the faithful departed. These articles are positively excluded from the liturgy of this church.

But, can this church, considered as a church, and solely in its *spiritual* and *purely ecclesiastical* qualities, be shewn to have, at present, that *unity in faith*, which is essential to the true church of Christ? Are the *same* doctrines every where taught by all the ministers, or believed by all the members of this church, as the revealed doctrines of Christ? If they are not, this church is not distinguished by *unity in faith*, nor, consequently, by *universality*.

There are doctrines revealed by Christ, of which he said, "He that believeth not shall be condemned." (Mark xvi.) It is therefore of the highest importance to all, who desire to be saved, to know for certain *what* these are, and also to

CHAPTER V.

THE TRUE CHURCH OF CHRIST.—*The Church, which is in communion with the see of Rome, and known by the name of Catholic, is exclusively the TRUE CHURCH OF CHRIST.*

It has been shewn that unity, and universality, are essential properties, and characteristic marks of the true church of Christ, and that these characteristic marks are found exclusively in that church, which is in communion with the see of Rome. It follows, therefore, as a necessary consequence, that the Catholic church, in communion with the see of Rome, is exclusively the true church of Christ.

This church alone has had a visible existence, as the spiritual kingdom of Christ, through all ages, from the time when he himself established his church, and gave to it its constitution. It exhibits an uninterrupted succession of supreme pastors, or spiritual sovereigns, from St. Peter down to the present sovereign pontiff, Leo XII. It still retains, in all places, the same form of government, the same law of faith, and the same sacred institutions, which were given to it in the beginning, by its divine founder. Though extended over all nations, all its parts are united together as one kingdom, by the unity of its faith, by a community of spiritual interests, and by a subordinate subjection of all to *one* supreme authority. No temporal kingdom on earth can half so evidently shew the unity of its government, or the duration and extent of its dominion, as this spiritual kingdom of Christ, of which Rome, the see of Peter, is the capital and centre.

This church, perpetually executing the commission given by Christ, "*teaches* all nations to observe *all* things whatsoever Christ commanded." It every where teaches, in a definite manner, what Christ commanded all to believe and to do, that they may obtain eternal life through him. It proposes

poses its defined doctrines *of faith*, not as the opinions of men, but as the *truths of God*. As the revealed doctrines, precepts, and institutions of Christ, are not objects of human *science*, but the established Christian *law*, so the Catholic church teaches them, not by discussion, but by authority, not by intrinsic arguments, but by promulgation and public testimony. It officially declares what is the law of Christ, and, in all cases of doubt, interprets and decides according to the doctrine received *from the beginning*, through the unbroken channel of apostolical tradition. This church is ever watchful to guard the sacred deposit of divine faith in its purity, and to preserve all the means of sanctification which Christ has ordained, both in their integrity and their efficacy. This church, by its spiritual authority, is the eminent support of Christianity; it is the powerful barrier against the incursions of infidelity. Built upon a rock, it stands as a solid and luminous *pillar of truth*, unmoved by the winds of adverse doctrines, or by the waves of ever-fluctuating opinions; and exhibiting, in a conspicuous manner, the unextinguishable light of faith, as a guide to all who seek to enter the haven of salvation.

Whilst, in the course of ages, all temporal kingdoms and states have changed their dynasties and constitutions; whilst, by the effect of wars, revolutions, and the vicissitudes of human affairs, governments have succeeded governments, as the waves of the sea succeed each other, to what other cause can we ascribe this singular phenomenon, of the stability and perpetuity of the same constitution, and form of spiritual government in the Roman Catholic church, during so many ages, but to the ever-present and ever-supporting arm of Him, to whom "all power is given in heaven and in earth," and who built his church on the firm basis of an immovable rock, with a promise that the gates of hell shall never prevail against it? To what cause can we ascribe the wonderful preservation of this church, but to the supernatural providence of Him, who knows how to support his own works, and who has uniformly preserved that order and harmony in the system of nature, which he originally established for the manifestation of his own glory, and for the benefit of mankind? "No power can rebuild what God has destroyed. Look at the temple of Jerusalem.—No power can destroy
what

what God has built. Look at the church of Christ." (St. Chrysostom.)

Churches that are separated from the communion of the Church of Christ, are like branches that are broken off from the vine: they must wither and die. They are like members separated from the body: being no longer animated by the spirit, they cannot perform the functions of life. They may, indeed, for a time, preserve more or less of the external forms of the church of Christ; but there is within them a principle of dissolution, which destroys the interior substance of the body, and leaves an empty exterior appearance of true religion. They may be supported for a time in certain religious rites and forms of ecclesiastical government, by the civil power which has adopted them. But, in fact, they become nothing more than civil institutions, and will exist no longer, than whilst they are supported by the state, whose creatures they are. *Every plant which my heavenly Father hath not planted shall be rooted up.* (Matt. xv. 13.)

Not so the Catholic church. It lives in the body of the vine, and beareth fruit. It is the mystical body of Christ, animated and guided by his spirit. It possesses within itself, in the simplicity of its faith, a principle of immortality. Its spiritual powers are all derived from Christ. It has an existence independent of all temporal kingdoms. It can live without them. It will survive them all. *The God of heaven will set up a kingdom that shall never be destroyed; and his kingdom shall not be delivered up to another people: and it shall break in pieces and shall consume all these kingdoms; and itself shall stand for ever.* (Dan. ii. 44.)

As, therefore, the church, which is in communion with the see of Rome, is the *one, holy, Catholic, and apostolic* church, the depositary and dispenser of the truths and mysteries of the Christian religion; it follows, that it is from the ministers of *this church*, as from the lawful successors of the apostles, that all nations are to learn with certainty *what* are the particular doctrines of faith which *Christ revealed*, and which he commanded all to believe; *what* are the precepts of supernatural morality which *Christ delivered*, and commanded all to observe; *what* are the sacred rites and ordinances which *Christ instituted* for the worship of his Father and the sanctification of the souls of men; and *what* are the dispositions
and

know *all* those things which Christ commanded to be believed and to be done, as the conditions of salvation. Does then this church, *in fact*, teach what *all* these things are, with such decisive certitude, as is required by every reasonable and serious person, in such a concern of eternal consequence? Does it not rather direct the people to "search the scriptures," which are liable to various and contradictory interpretations, that they may learn from them, *what* they are to believe, and *what* they are to do, in order to obtain eternal life? Does it not direct, or, at least, leave every man to interpret the Scripture according to his own private judgment? And what, *in fact*, has been the consequence of this rule, but endless divisions in faith, contradictory doctrines, incertitude and indifference in matters of religion, and the introduction of every species of infidelity and impiety?

Can it therefore be said that the church in question, considered in its *spiritual and purely ecclesiastical qualities as a church*, is distinguished by that *unity and universality*, which are essential to the true church of Christ? Can it be said that it is that church which, continuing to perform the commission that Christ gave to the ministers of his true church, "*teaches all nations to observe all things whatsoever Christ commanded?*" Can it, *in fact*, shew that it has a stronger claim to the title of being exclusively the true church of Christ, in which the faith and all the means of salvation which he left to his church are to be found, than any other particular church, that has been formed out of the divisions of the Reformation, which began in the sixteenth century?

“ and of the whole substance of the wine into the blood; which
 “ conversion the *Catholic Church* calls *Transubstantiation*. I also
 “ confess, that under *either kind* alone, Christ is received whole and
 “ entire, and a true sacrament.

“ I constantly hold, that there is a *purgatory*, and that the souls
 “ therein detained are helped by the suffrages of the faithful.

“ Likewise that the *saints*, reigning together with Christ, are to be
 “ honoured and invoked, and that they offer prayers to God for us,
 “ and that their *relics* are to be had in veneration.

“ I most firmly assert, that the *images* of Christ, of the Mother of
 “ God, ever Virgin, and also of the other Saints, ought to be had
 “ and retained, and that due honour and veneration is to be given
 “ them.

“ I also affirm, that the power of *indulgences* was left by Christ in
 “ the Church, and that the use of them is most wholesome to *Chris-*
 “ *tian* people.

“ I acknowledge the *holy, Catholic, Apostolic, Roman Church*, for
 “ the mother and mistress of all churches; and I promise true obe-
 “ dience to the *Bishop of Rome*, successor to St. *Peter*, Prince of the
 “ Apostles, and Vicar of Jesus Christ.

“ I likewise undoubtedly receive and profess all other things deli-
 “ vered, defined, and declared by the sacred canons and general
 “ councils, and particularly by the holy council of Trent. And I
 “ condemn, reject, and anathematize all things contrary thereto, and
 “ all heresies which the Church has condemned, rejected, and ana-
 “ thematized.

“ This true Catholic faith, without which none can be saved, and
 “ which I now freely profess and truly hold, I promise, vow, and
 “ swear most constantly to hold, and to profess the same, whole and
 “ entire, with God's assistance, to the end of my life: and to take
 “ care, to the best of my power, that it shall be held, taught, and
 “ preached by those over whom I shall have authority, or with the
 “ care of whom I shall be charged, by virtue of my office.”

NOTE [B], page 98.

LITURGIES.

The substance of the ancient Liturgies was derived from the Apos-
 tles, and communicated by them to the churches, where they preach-
 ed and established the religion of Christ. The first Liturgy was
 that which was formed and used by the Apostles, in the church of
 Jerusalem. It is sometimes called the Liturgy of St. James, the
 first Bishop of that see. Then other Liturgies were introduced into

" and Alexandria, An-
" Son Alexandria is called the
" Go. called the Liturgy

" co
" W are of little signification.
" who introduced the form
" were these Liturgies were
" consequence is, that the Liturgies
" public worship observed in
" they contain a public pro-
" and people attached to them,
" were in use.

" divine worship, the *Canon*
" Liturgies), during the first two
" to memory, and retained by
" Apostles' Creed was learnt and re-
" was not written till about the
" danger of exposing all that was
" religion, to the derision and blasphemy
" it was in the first two or three cen-
" was generally committed to writing, it
" substance, in all Christian countries.
" origin, in the unity of that faith, which
" the Apostles, and which was the spirit of
" the liturgies.

" was brought to England by St. Augustin, in
" seen, in substance, the common liturgy of all
" from their conversion to Christianity. It agrees
" Liturgy now in use; allowing some acci-
" have since been made. The Roman Liturgy,
" of Pope Gelasius, was written about

" Liturgies, those of the Greek schismatical
" particularly those of the Nestorians and Eutychians, are
" These churches have received no rite of
" doctrine, from the church of Rome, since
" separation from its faith or communion. The
" church separated about the year 890; the Euty-
" and the Nestorians about 431. The doctrinal
" Liturgies of these churches was not borrowed from
" of Rome, after the period of their separation; nor can
" suspicion be entertained, that it was worded with any
" the doctrine of the Roman Catholic Church.

" Nestorians and Eutychians were not originally
" composed

composed by the founders of those sects; they were the liturgies of the churches, in which Nestorius and Eutyches were instructed in the Christian faith. A few insertions were afterwards introduced into them, expressing the peculiar doctrines of these heretical teachers, which were as much in opposition to each other, as they were to the common doctrine of all other Christian churches. But on all the other points of Christian doctrine and worship, on the Trinity, on the Sacrifice of the mass, on the real presence, on transubstantiation, on the invocation of saints, on prayers for the dead, &c., the liturgies of the Nestorians and Eutychians are perfectly conformable to all other ancient liturgies. This circumstance affords strong evidence, that the doctrines and religious rites of all Christian churches were the same, previously to the period of the separation of Nestorius and Eutyches, from the faith of the Catholic church. Their errors were against two articles of the mystery of the Incarnation. Nestorius denied the unity of person, in Christ; Eutyches denied the distinction of two natures in Christ.

The following Extracts are taken from the Liturgies used in the Churches of

JERUSALEM, called the Liturgy of St. James—which is the most ancient of all Liturgies, and has been commonly used in Syria.

ALEXANDRIA, called the Liturgy of St. Mark—containing the ancient rite of the Church of Alexandria; and constantly in use among the Orthodox Christians in Egypt, till they were compelled to adopt the Liturgy of Constantinople.

ANTIOCH, the same as the Liturgy of Jerusalem.

CONSTANTINOPLE, called the Liturgies of St. Chrysostom and St. Basil, followed by all the Greek Christians in the East and West, by the Russians, and nations converted to Christianity by the Greeks.

THE NESTORIANS, called the Liturgies of the Holy Apostles, of Theodorus, and of Nestorius. The Liturgy of the Holy Apostles is the ancient Liturgy of the churches of Syria before Nestorius. In the Liturgy of Nestorius, which was the old Liturgy of the church of Constantinople, that heresiarch has inserted his error in the Preface.

THE EUTYCHIANS, or of the Copths in Egypt, called the Liturgies of St. Basil, St. Gregory, and St. Cyril. These were in common use among the Jacobites in Egypt, so called from *James* the Syrian (who died in 577), one of the Eutychian leaders, who rejected the Council of Calcedon, and taught that there is only one nature in Christ.

The above Oriental Liturgies are found in Renaudot's *Liturgiarum Orientalium Collectio*, in two volumes, Paris 1716, from which the follow

following extracts are taken, except those of Constantinople, which are taken from Goat's *Ευχολογίαι* sive *Rituale Græcorum*, Paris 1647.

THE ROMAN—from the ancient sacramentaries of Pope Gelasius, and Pope Gregory the Great.

THE AMBROSIAN—which was in use at Milan before the time of St. Ambrose.

NOTE [C], page 98.

I. ON THE TRINITY OF PERSONS IN ONE GOD, AND THE DIVINITY OF CHRIST, THE REDEEMER OF MANKIND.

From the Liturgy of St. James. Renaudot, tom. ii.

The People. “Holy, holy, holy art thou, O Lord God of Sabaoth”.....

The Priest. “Thou art truly Holy, O King of ages, from whom all sanctity is derived: Holy likewise is thy only begotten Son, our Lord God and Saviour Jesus Christ. Holy also is thy Holy Spirit, who searcheth all things, even thy deep counsels, O God the Father. For thou art holy, who containest all things, Omnipotent, terrible, good, together with thy only begotten Son, who partook of sufferings, chiefly for the sake of man, thy work, whom thou didst form of earth, and on whom thou didst bestow the delights of Paradise. But when he had transgressed thy command, and was fallen, thou didst not neglect or abandon him, O Goodness, but thou didst bring him back, as a most merciful Father. Thou did call him by the law; thou didst direct him by the Prophets; at last, thou didst send thine only begotten Son into the world, that he might renovate thy image. He descended and was incarnate by the Holy Ghost, and of the Holy Mother of God, and ever Virgin Mary, and he conversed with men, and instituted all means of Salvation for mankind.” Page 31.

All say together. “One Father Holy, one Son Holy, one Spirit Holy. May the name of the Lord be blessed, who is one in heaven, and on earth: to him be glory for ever. Glory to the Father, and to the Son, and to the Holy Ghost, sanctifying all, and expiating all.” Pages 40 and 41.

Priest. “O Lord, we believe with a true, and certain faith. We believe in Thee, as the Holy and Catholic Church believes in Thee, that Thou art one Father, holy, to whom be glory, amen. One Son, holy, to him be praise, amen. One Spirit, holy, to him be glory and thanksgiving for ever, amen.” Page 41.

The Priest. “Great and wonderful God, who didst bend down the heavens and descend for the salvation of us men, have regard to us through thy mercy and grace; bless thy people; and preserve thine inheritance,

inheritance, that always, and at all times, we may praise thee, because thou only art our TRUE GOD, (and that we may praise) God the Father, who begat thee, and thy Holy Spirit, now and for ever," &c.

People. "Amen." Page 42.

From the Liturgy of St. Mark, Renaudot, tom. i.

The Priest begins the Anaphora or Canon. "It is truly meet and just, holy, and becoming, and advantageous to our souls, to celebrate thee with praises and hymns, who art, O Sovereign Lord, God the Father Almighty, and to give thanks to thee... who didst make man to thine own image and likeness, on whom thou didst bestow the delights of Paradise. Thou didst not despise him when he had transgressed, nor didst thou abandon him, O Goodness, but thou didst call him back again by the law, thou didst instruct him by the Prophets; at last, thou didst reform and renew him by this tremendous, and lifegiving and heavenly sacrament. All which things thou didst do by thy wisdom, the true light, thine only begotten Son, our Lord, and God, and Saviour Jesus Christ, through whom we give thanks to thee, with him and the Holy Ghost, &c. Pages 144, 145.

People. "Holy, Holy, Holy Lord."

Priest. "Truly are heaven and earth full of thy glory, by the manifestation of our Lord, and God and Saviour Jesus Christ. Grant, O God, that this sacrifice may be also full of thy blessing, by the coming of thy most holy Spirit. Because the Lord and God, and our Sovereign King Jesus Christ, in the night in which he delivered himself for our sins, and suffered death in his flesh for all," &c. Pages 154, 155.

The Priest prays. "Holy, supreme, tremendous Lord, who reposest in holy places, sanctify us by the word of thy grace, and by the descent of thy holy Spirit. For thou hast said, O Lord, be ye holy, because I am holy, O Lord our God, incomprehensible Word of God, consubstantial with the Father and the Holy Ghost, and coeternal, and without beginning, as He, receive the immortal hymn, which being sung by the Cherubim and Seraphim, and uttered by me a sinner and thy unworthy servant, proclaims," &c.

People. "Kyrie eleison. Kyrie eleison. Kyrie eleison."

Priest with a loud voice. "Holy things for holy persons."

People. "One Father, Holy: one Son, Holy: one Spirit, Holy: in the unity of the Holy Spirit. Amen." Page 161.

From the Liturgy of St. Chrysostom. Goar.

The beginning of the Mass. "Blessed be the reign of the Father,
and

and of the Son, and of the Holy Ghost... now, and for ever." *Choir.*
 "Amen." Page 64.

Deacon. "Let us commend ourselves, and one another, and all our life to Christ, God."

The Priest, raising his voice. "Because all glory, honour, and adoration are due to thee, Father, Son, and Holy Ghost, now and for ever. Amen." Page 65.

The Priest, raising his voice. "Thou art Holy our God, and we give glory to thee, to the Father, and to the Son, and to the Holy Ghost, now and for ever." *Choir.* "Amen." Page 68.

Priest. "O Lord our God, who dwellest on high, and beholdest things that are low, who didst send salvation to mankind thy only begotten Son and God, our Lord Jesus Christ, look down on thy servants the Catechumens... unite them to thy holy Catholic and Apostolic Church, and number them with thy chosen flock." *Raising his voice.* "That they together with us may glorify thy adorable and magnificent name, of the Father, Son, and Holy Ghost, now and for ever," &c. *Choir.* "Amen." Page 70.

From the Liturgy used by the Nestorians, called the Liturgy of the Holy Apostles. Renaudot, tom. ii.

"We will sing a hymn to thy glorious Trinity, O Father, Son, and Holy Ghost." Page 585.

"Thou art holy, O God the Father, truly the only one, from whom all paternity in heaven and in earth is named. Thou art holy, O eternal Son, by whom all things were made. Thou art holy, O holy eternal Spirit, by whom all things are sanctified." Pages 589, 590.

"Glory be to thee, O God the Father, who didst send thine only begotten Son, for our salvation." Page 593.

From the Liturgy used by the Nestorians, called the Liturgy of Theodorus. Renaudot, tom. ii.

"We offer praise, glory, thanksgiving, and adoration, to the Father, Son, and Holy Ghost, now and for ever... We bend our knees before thy great and tremendous name, and we offer our adorations. May the choirs above unite with us in praising and thanking thee, because through thy ineffable goodness to man, and for our salvation, the only begotten Son, God, the Word, being the image of God, who thought it no robbery that he should be equal to God, debased himself, taking the form of a servant, descended from heaven, assumed our human nature, a mortal body, and a rational, intelligent, and immortal soul, of the Virgin Mary by the virtue of the Holy Ghost: and thus perfected and completed this great and wonderful dispensation, which had been prepared by thy prescience, before the foundation of the world." Page 618.

From

From the Liturgy used by the Nestorians, called the Liturgy of the Nestorius. Renaudot, tom. ii.

"To thee, O God the Father, and to thy only begotten Son, Jesus Christ our Lord, and to thy living, holy, and vivifying Spirit, we offer glory, honour, thanksgiving and adoration, now and for ever. Amen." Page 626.

"All rational creatures, visible and invisible, at all times offer perpetual praises to thee, and thy only begotten Son, and thy Holy Spirit. For thou didst produce us from nothing, that we might have an existence: thou didst dispose of us. We offended and were fallen. We were perishing in our old state of corruption: thou hast renewed us, thou hast raised us up and purchased us, nor hast thou ceased to visit us with great care. Thou hast made us ascend into heaven, and hast in thy mercy given us thy kingdom which is to come. For all thy blessings to us we give thanks to thee, O God, truly Father, and to thy only begotten Son, and to thy living and Holy Spirit," &c. Page 627, 628.

Canon. "Before thy Trinity, O Lord, stand a thousand times a thousand, and ten thousand times ten thousand angels; and all together without ceasing and perpetually, with a loud voice, sing praise and jubilation, crying one to the other, saying and answering, Holy, Holy, Holy."—*The Priest.* "Holy, Holy, Holy, the strong Lord, of whom the heavens and the earth are full." Page 628.

From the Coptic Liturgy used by the Eutychians, called the Liturgy of St. Basil. Renaudot, tom. i.

The Priest. "To thee we offer praise, glory, and adoration, Father, Son, and Holy Ghost, now and for ever. Amen." Page 2.

Priest. "O Lord, God Omnipotent, Father of our Lord God and Saviour Jesus Christ, we give thanks to thee," &c.—*Ibid.*

"O Lord Jesus Christ, only begotten Son, the Word of God the Father, consubstantial and coeternal with him and the Holy Ghost; thou art the living bread, who didst come down from heaven, and lay down thy perfect and innocent soul for the life of the world."—Page 3.

Priest. "Thou art Holy, holy, holy, our Lord God, who didst make us, and place us in a paradise of delights. But when, by the deceit of the serpent, we had violated thy commands concerning the tree of life, had fallen from eternal life, and were cast out of the paradise of delights, thou didst not abandon us for ever, but thou didst hold out thy promises to us by thy holy prophets. In the last days, thou didst manifest to us, sitting in darkness and the shadow of death, thy only begotten Son, the LORD GOD and Saviour Jesus Christ, who was incarnate by the Holy Ghost, and of the Holy Virgin Mary, and

was made man, who taught us the way of salvation, gave us a supernatural birth by water and the Spirit, made us an assembled people, and cleansed us by his Holy Spirit," &c. Page 14.

From the Coptic Liturgy used by the Eutychians, called the Liturgy of St. Gregory. Renaudot, tom. i.

Priest. "O Lord God Almighty make me worthy to assist at thy holy altar to offer to thee this rational and unbloody sacrifice to thy glory, with thy only begotten Son, our Lord, God, and Saviour Jesus Christ, and with thy enlivening Spirit, consubstantial with thee, now and for ever." Page 26.

"O Eternal Son, who subsistest for ever, consubstantial with the Father, who by thy pure goodness didst make man out of nothing, and didst place him in a paradise of delights; who didst vouchsafe to renovate him and to restore him to his former dignity, when he had fallen by the deceit of the enemy, and by the transgression of thy precept thou didst take flesh without change, and becoming man, like to us in all things, excepting sin, thou wert made our mediator with the Father we offer glory and honour, magnificence and adoration to thee, with thy Father, infinitely good, the author of life, and consubstantial with thee, now and for ever." Pages 26 and 27.

"The charity of God the Father, the grace of the only begotten Son, our Lord, God, and Saviour Jesus Christ, and the communication and gift of the Holy Ghost, be with you all." Pages 27 and 28.

"Our Lord God, and Saviour Jesus Christ, make this bread thy holy body, which is given for the remission of sins, and eternal life to those who partake of it by the holy communion," &c. Page 31.

From the Coptic Liturgy used by the Eutychians, called the Liturgy of St. Cyril. Renaudot, tom. i.

Priest. "Eternal Lord, Lord God, Father Almighty, thou didst create man to thy image and likeness, thou didst create all things in thy wisdom, in thy true light, thy only begotten Son, our Lord, God, Saviour and King Jesus Christ; wherefore we give thanks to thee, and offer to thee, and to him, and to the Holy Ghost, to the holy, consubstantial, and undivided Trinity, this reasonable sacrifice, this unbloody ministry, which all people offer to thee, from the rising to the setting sun; from the north to the south; because thy name, O Lord, is great in all nations, and in every place they offer incense to thy holy name, and a pure sacrifice, together with this sacrifice and this oblation." Page 40.

"Now, O God the Father Almighty, we announce the death of thy only-begotten Son our Lord, God, Saviour, and King Jesus Christ.

Christ. We profess our faith in his holy resurrection, and his ascension to the heavens above, and his sitting at thy right hand, O Father. We expect his second coming, from heaven, terrible and glorious, at the end of this world; when he will come to judge all mankind in equity; and will give to each one according to his works, either good or evil." Page 47.

Such is the uniform language of all the Oriental Liturgies, not only of those which have been in use in the four Patriarchal sees, and of all the orthodox churches dependent on them, but even amongst the Nestorians and Eutychians, and the churches which have branched out of these heretical sects. Such is the uniform language of the Schismatical Greek Church to this day, which for a thousand years has constantly used the Liturgy of Constantinople, called the Liturgy of St. Basil and St. Chrysostom. Such has been the language of all the Oriental Churches, from the first establishment of Christianity in them, and particularly of that of Jerusalem, where the Apostles officiated; of Antioch where St. Peter presided twelve years; and of Alexandria where the Christian faith and form of Christian worship were introduced by St. Mark, the disciple of St. Peter.

These religious doctrines of the Trinity of Persons in one God, of the creation and fall of man, of the Incarnation of God the Son for the redemption and salvation of mankind, of the divinity of Christ, who as God is consubstantial and coequal to the Father, and of the divinity of the Holy Ghost—these doctrines are diffused through the prayers of all these Liturgies, they form the substance of divine worship, and are the subject of all the acts of adoration, praise, glory, and thanksgiving, which have been at all times, from the beginning, uniformly offered to God by the priests and people of all the churches in the East, where the light of Christianity first rose on the horizon of the world.

NOTE [D] page 98.

II. ON THE SACRIFICE OF THE MASS—ON THE REAL PRESENCE OF THE BODY AND BLOOD OF CHRIST, OFFERED TO GOD, IN THE HOLY SACRIFICE, AND RECEIVED BY THE PEOPLE, IN THE HOLY COMMUNION; AND ON TRANSUBSTANTIATION, OR THE CHANGE OF THE BREAD AND WINE INTO THE BODY AND BLOOD OF CHRIST.

From the Liturgy of St. James. Renaudot, tom. ii.

Priest. "O God the Father, who, through thy great and ineffable love for men, didst send thy Son into the world, to bring back the wandering sheep, turn not away thy face from us, whilst we celebrate this spiritual and unbloody sacrifice." Page 30.

Priest. "This is my body, which is broken, and given for you and for many, for the remission of sins and eternal life . . . This is my blood of the new Testament, which is poured forth for you, and for many faithful, and is given for the remission of sins and eternal life We offer to thee this tremendous and *unbloody sacrifice*, that thou mayest not deal with us, O Lord, according to our sins, nor repay us, according to our iniquities; but according to thy mercy, and thy great and ineffable love for men, mayest efface our sins, the sins of thy servants offering their supplications to thee." Page 32.

Priest. "Have mercy on us, God the Father Almighty, and send thy Holy Spirit, the Lord and giver of life, equal in dominion to thee and to thy son, consubstantial and coeternal Who descended in the likeness of a dove on our Lord Jesus Christ, in the river Jordan; who descended on the Holy Apostles in the likeness of tongues of fire that coming, he may make this bread, the life-giving body, the saving body, the heavenly body, the body giving health to souls and bodies, the body of our Lord, God and Saviour Jesus Christ; for the remission of sins and eternal life to those, who receive it."—*People.* "Amen."

Priest. "And may make what is mixt in this chalice, the blood of the New Testament, the saving blood, the life-giving blood, the heavenly blood, the blood giving health to souls and bodies, the blood of our Lord, God and Saviour Jesus Christ; for the remission of sins and eternal life to those, who receive it."—*People.* "Amen." Page 33.

Priest. "Wherefore we offer to thee, O Lord, this tremendous and *unbloody sacrifice*, for thy holy places, which thou hast enlightened by the manifestation of Christ thy son," &c. Page 34.

The Priest. "May the mercies of God be upon us all. *Then he shall say*, we believe, we approach, we sign, and break this Eucharist: we sign the heavenly bread, the body of the Word of the living God, in the chalice of salvation and of thanksgiving in the form of the cross, with the particle, propitiatory and full of heavenly mysteries, in the name of the living Father; and of the only begotten Son; and of the Holy Ghost," &c.

The Deacon shall say, "Grant thy blessing, O Lord. Again and again, through this *holy oblation* and *propitiatory sacrifice*, which is offered to God the Father, is sanctified, completed, and perfected, by the descent of the Holy Ghost, . . . we earnestly pray," &c. Pages 38, 39.

The Priest, from the larger part of the Eucharistic bread breaks off a smaller part, which he dips in the chalice, and with it signs the rest, in the form of a cross, saying, "The blood of our Lord is sprinkled on

in the name of the Father ✠, and of the Son ✠, and of the Holy Spirit ✠." Page 41.

The Priest takes the body of Christ, saying, "Grant, O Lord, that we may be sanctified by thy holy body, and, that our souls may be purified by thy propitiatory blood," &c.

The Priest distributes the Eucharist to the Priests, Deacons, and Laity, saying, "The body and blood of our Lord Jesus Christ is given to thee for the pardon of offences, and the remission of sins, in this sacrament, as is written in the next." Pages 41, 42.

From the Liturgy of St. Mark. Renaudot, tom. i.

"We offer to thee this rational and unbloody worship, O Lord, from all nations, from the rising to the setting sun, from the north to the south, offer to thee: because thy name is great in all nations; in every place, incense is offered to thy holy name, and sacrifice, and oblation." Page 145.

The People, "Holy, Holy, Holy Lord."

The Priest signs the holy mysteries with the sign of the cross, saying: "The whole heaven and earth are full of thy glory, by the manifestation of thy Son, our Lord, and God, and Saviour Jesus Christ. Grant, O God, that this sacrifice may be also full of thy blessing, by the coming of the Holy Spirit. Because our Lord, and God, and Sovereign Saviour Jesus Christ, in the night in which he delivered himself for our sins, and underwent death in his flesh for all, sitting at table with his disciples and apostles, took bread in his holy and immaculate hands, looking up to heaven to thee his Father, and our God, and the God of all; he gave thanks, blessed it, sanctified it, and gave it to his holy and blessed disciples and apostles, saying, 'Take, eat.'"

The People, "Be ye all attentive."

The Priest, raising his voice, "For this is my body, which is broken for you, and distributed for the remission of sins."

"Amen."

The Priest, praying says, "In like manner, also taking the chalice, and pouring wine, and mixing wine and water, looking up to heaven to thee, O Father, and our God, and the God of all, he gave thanks, and sanctified it, he filled it with the Holy Ghost, and gave it to his holy and blessed disciples and apostles, saying, 'Take, drink.'"

Pages 154, 155.

The People, "Pray more earnestly."

The Priest, raising his voice, "For this is my blood of the New Testament, which is shed forth for you and many, and is distributed for the remission of sins."

"Amen."

The Priest continues thus to pray. "Do this in commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall announce my death, and confess my ascension, till I come," &c. Page 156.

Priest. "To thee, O Lord our God, from thy own gifts we have offered before thee, what is thine: Send down upon us, and upon this bread and this chalice, thy holy Spirit, that he may sanctify and consecrate them, as God Almighty, and may make the bread indeed the body."—*The People*, "Amen."

The Priest, raising his voice, "And the chalice, the blood of the New Testament, of the very Lord, and God, and Saviour, and our Sovereign King Jesus Christ." Page 157.

The Deacon. "Descend ye Deacons."

The Priest with a loud voice, "That they may be to us all, who partake of them, available to faith, sobriety, &c." Page 158.

The Priest prays. "Supreme Lord, God Almighty, who sittest on the cherubim, and art glorified by the seraphim: who of water didst make the firmament and adorn it with choirs of stars; who hast placed incorporeal hosts of angels in the highest heavens, to celebrate thy glory for ever; we bow down our souls and bodies to thee, offering the homage of our service; we beseech thee to expel the darkness of sin from our minds, and to exhilarate them with the splendour of thy holy spirit, that, filled with a lively sense of thee, we may worthily partake of the good things that are given unto us, the immaculate body, and precious blood of thy only begotten Son, our Lord and God, and Saviour Jesus Christ," &c. Page 160.

The Priest communicates. "As the hart thirsteth after the fountains of waters," &c.

And when he gives the communion to the Clergy, he says, "The holy body."

And at the chalice he says, "The precious blood of our Lord, and God and Saviour." Page 162.

The Priest says the prayer of thanksgiving. "We give thanks to thee, O Sovereign Lord, our God, for the participation of thy holy, pure, immortal, and celestial mysteries, which thou hast given us, for the benefit and salvation of our souls and bodies. We pray and beseech thee, O good Lord, Lover of mankind, that the communion of the holy body and precious blood of thy only begotten Son may be to us a viaticum of eternal life, an acceptable defence before the awful tribunal of thy Christ, (*raising his voice*), by whom, and with whom to thee be glory and empire, with the most holy and good, and vivifying spirit," &c. Page 163.

Priest. "Thou hast given us, O Lord, sanctification, in the participation of the most holy body and precious blood of thine only begotten Son,

Son, give us grace, and the gift of thy most holy spirit, and preserve us irreprehensible in life, and lead us to the full effects of redemption and adoption, and to the future enjoyment of eternal blessings," &c. *People*, "Amen." Page 165.

From the Liturgy of St. Chrysostom. Goar.

The prayer of the oblation.

Priest. "O Lord God Almighty, who only art holy make us worthy to offer to thee gifts and spiritual sacrifices, for our own sins, and the ignorance of the people; and grant, that we may find grace before thee, and that our *sacrifice* may be acceptable to thee, and that the good spirit of thy grace may dwell in us, and in these offerings, and in all thy people." Page 74.

The Choir. "Holy, Holy, Holy, God of Sabaoth; heaven and earth are full of thy glory; Osanna in the highest. Blessed is he who cometh in the name of the Lord; Osanna in the highest.

The Priest prays secretly.

"With these blessed spirits, O merciful and clement Lord, we also proclaim and say, Thou art holy, thou art all-holy, thou and thy only begotten Son and thy Spirit: thou art holy, and all-holy, and magnificent is thy glory. Who didst so love thy world, as to give thy only begotten Son, that every one, who believeth in him, may not perish, but may have life everlasting. Who, when he was come, and had fulfilled the dispensation, which he took upon himself for us, in the night in which he was delivered, or rather delivered himself, for the life of the world, taking bread in his holy, and pure, and innocent hands, when he had given thanks and blessed it, and sanctified it, and broken it, he gave it to his holy apostles and disciples, saying,"

The Priest bows down his head, and raising devoutly his right hand, blesses the bread, saying with a loud voice,

"Take, eat: this is my body, which is broken for you, to the remission of sins." *The Choir*, "Amen."

The Priest secretly.

"In like manner also the chalice, after he supped, saying," (*The Priest, having his hand devoutly raised on high, and blessing, says with a loud voice,*) "Drink ye all of this. This is my blood of the New Testament: which is poured forth for you and for many, to the remission of sins." *The Choir*, "Amen." Page 76.

The Priest bowing down his head, says secretly,

"Being mindful therefore of this salutary command, and of all things, which have been done for us: of the cross, the sepulchre, the resurrection on the third day, the ascension into heaven, the sitting
on

on the right hand, the second and glorious coming," (*With a loud voice*), "Of thy gifts, we offer to thee what is thine own, through all things, and in all things."

The Priest again bowing down, prays secretly.

"Even we offer to thee this rational and unbloody worship, and we beseech, we pray and entreat, send down thy Holy Spirit upon us, and upon these offerings."

The Deacon goes to the Priest, and both adore thrice before the holy table, and they pray secretly, "O God, be propitious to me a sinner."

The Deacon bending his head, shews the holy bread on the stole, and says secretly, "Bless, O Lord, the holy bread." *And the Priest standing erect, signs the holy mysteries thrice with a cross, and says secretly,* "Make indeed this bread the precious body of thy Christ."

—*The Deacon.* "Amen."

And again the Deacon, "Bless, O Lord, the holy chalice." *And the Priest blessing it, says,* "And what is in this chalice, the precious blood of thy Christ."—*The Deacon.* "Amen."

And again the Deacon, shewing both the holy mysteries on the stole, says, "Bless, O Lord." *The Priest blessing both the holy mysteries with his hand, says,* "Changing by thy Holy Spirit."—*The Deacon,* "Amen, Amen, Amen."

The Priest prays secretly,

"That it may be to those who receive it available to sobriety of soul, to the remission of sins, to the communication of the Holy Ghost, to the plenitude of the kingdom of heaven, to confidence in thee, not to sin or damnation." Page 77.

The Priest prays in secret,

"Look down on us, O Lord Jesus Christ our God, from thy holy dwelling, and from the throne of the glory of thy kingdom, and come to sanctify us, thou who sittest together with the Father in the highest heavens, and art here invisibly present with us; and vouchsafe, with thy powerful hand, to impart to us thy immaculate body and thy precious blood, and by us to all the people."

The Priest. "Holy things for holy persons."

The Priest with attention and devotion, dividing (the holy bread) into four parts, says, "The Lamb of God is broken and divided, the Son of the Father; he is broken but is not diminished; he is always eaten, but is not consumed; but he sanctifies those who are made partakers." Page 81.

The Priest holding the holy bread, presents it to the Deacon, and the Deacon kissing the hand presenting it, receives the holy bread, saying, "Give me, O Lord, the precious and holy body of our Lord God and Saviour Jesus Christ." *The Priest says,* "I give to thee the precious

precious and holy and pure body of our Lord and God and Saviour Jesus Christ, for the remission of sins unto life everlasting."

In like manner the Priest receives the holy bread, and bowing down his head before the holy table, prays in this sort, "I believe, O Lord, and I confess, that thou art the Christ the Son of the living God," &c. Page 82.

Likewise the holy chalice: the Priest receives three draughts; at the first he says, "In the name of the Father;" at the second, "and of the Son;" at the third, "and of the Holy Ghost."

Holding the chalice, he calls the Deacon, saying, "Deacon approach;" and the Deacon approaches and adores once, saying, "Behold I come to the immortal King;" and, "I believe, O Lord, and confess," &c.

And the Priest says, "Servant of God, Deacon N., thou dost communicate of the precious and holy body and blood of our Lord and Saviour Jesus Christ, for the remission of thy sins and everlasting life." Page 83.

From the Syriac Liturgy of St. Basil, one of the most ancient in use among the Syrians. Renaudot, tom. ii.

The Priest. "O Lord.... make us worthy to stand before thee, with a pure heart; and to administer and offer to thee this venerable and unbloody sacrifice, for the destruction of our sins," &c. Page 549.

The Priest. "In that night, in which he was delivered up for the life and redemption of the world, taking bread into his holy, immaculate, pure, and innocent hands, he gave thanks, he blessed it, he sanctified it, he brake it, and gave it to his disciples, and to his holy Apostles, saying: take, eat ye of this: this is my body, which is broken for you, and for many, and is divided for the expiation of faults, and the remission of sins, and for life everlasting." The People, "Amen."

The Priest. "And in like manner, after they had supped, he took the chalice of wine, the fruit of the vine, he mixed it with water, he gave thanks, he blessed it, sanctified it, and tasted, and divided it amongst his disciples and holy Apostles, saying: take, drink ye all of it: this is my blood of the New Testament, which is poured forth for you, and for many, and is sprinkled, for the expiation of faults, and the remission of sins, and for life everlasting." The People, "Amen." Page 552.

The Priest. "May thy Holy Spirit come down upon us, and upon these gifts which we have presented, and may he sanctify them.... and make this bread, the glorious body of our Lord Jesus Christ, the heavenly body, the life-giving body, the prech

for the expiation of faults and the remission of sins, and eternal life, to those who receive it." *The People*, "Amen."

The Priest. "And this chalice, the precious blood of Jesus Christ the Lord God, who has dominion over all things, the redeeming blood, the life-giving blood, the expiating blood, which was poured forth, for the redemption and life of the world, for the expiation of faults and the remission of sins and eternal life to those who receive it." *The People*, "Amen." Page 554.

The Priest. O Holy of Holies, O Lord God of armies, we offer to thee this venerable and unbloody *sacrifice*, for the holy churches which exist from one end of the earth to the other." Page 555.

The Priest. "Do thou, therefore, our God, who sanctifiest these sacraments, vouchsafe to cleanse us from all defilements of the flesh and of the spirit, and to teach us to do that which is holy, in thy fear; that with the sincere testimony of our conscience, we may be made partakers of thy holy mysteries; may be united to the body and blood of thy Christ, and may be made fit for him to dwell in us, according to his promise, and that our hearts may be the residence of his holy spirit. Grant, O Lord, that no one of us may be guilty of the body and blood of Christ thy Son," &c. Page 559.

From the Liturgy used by the Nestorians, called the Liturgy of the Holy Apostles. Renaudot, tom. ii.

The Priest bows down before the Altar, and says in secret,

"O Lord our God, by thy inexpressible grace, sanctify this *sacrifice*," &c. Page 587.

"Mother of our Lord Jesus Christ, pray for me to thy only Son, that he would vouchsafe to forgive me my offences and sins, and receive this *sacrifice* from my weak and sinful hands," &c. Page 588.

The Priest breaks the host, which he holds in his hands, into two parts; places that which is in his left hand on the paten, and with the other, which he holds in his right hand, he makes a sign over the chalice, saying, "The precious blood is signed with the holy body of our Lord Jesus Christ. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then he dips it to the middle into the chalice, and with it signs the body, which is on the paten, saying, "The holy body is signed with the propitiatory blood of our Lord Jesus Christ. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then he signs the host with his right thumb in the form of a cross. he signs himself and those around him on the forehead with the sign of the cross. Page 594.

During the communion, the responses are said. "Brethren, receive the

the body of the Son,—the voice of the Church,—and drink his chalice with faith, in the house of the Kingdom.”

The Priest. “ Christ our God, Lord, King, Saviour and giver of life, has graciously made us worthy to receive his body and his precious and sanctifying blood,” &c. Page 596.

Priest. “ We confess, O Lord and our God, the abundant riches of thy grace upon us: although sinners and of low condition, thou hast made us, through thy manifold clemency, worthy to administer the holy mysteries of the body and blood of thy Christ.” Page 588.

“ Mother, &c.,” as above.

From the Liturgy used by the Nestorians, and called the Liturgy of Theodorus. Renaudot, tom. ii.

The Prayer before the Altar.

The Priest. “ O Lord God, grant by thy grace and thy abundant mercies . . . that while we stand before thee, with pure consciences, and offer to thee this living, holy, acceptable, glorious, rational, excellent and unbloody sacrifice, we may find grace and mercy with thee.” Page 616.

Priest. “ When he (Christ), in that night in which he was betrayed, celebrated, with his Apostles, this great, tremendous, holy and divine mystery; taking bread, he blessed and brake it, and gave it to his disciples, and said, ‘ This is my body, which is broken for you for the remission of sins.’ In like manner, also, the chalice: he gave thanks and gave it to them, and said: ‘ This is my blood of the New Testament, which is poured forth for many, for the remission of sins. All you therefore take, eat of this bread, and drink of this chalice, and so do, as often as you shall be assembled together, in remembrance of me.’ ”

“ We offer before thy glorious Trinity, with a contrite heart, and in the spirit of humility, this living and holy sacrifice, which is the mystery of the Lamb of God, who taketh away the sins of the world.” Page 619.

Priest. “ May the grace of the Holy Ghost come down upon us, and upon this oblation; may he dwell and infuse himself on this bread and on this chalice; may he bless, and sanctify, and sign them, in the name of the Father, and of the Son, and of the Holy Ghost: and may the bread, by the virtue of thy name, this bread, I say, he made the holy body of our Lord Jesus Christ: and this chalice, the blood of our Lord Jesus Christ; that whoever, with true faith, shall eat of this bread, and drink of this chalice, to him they may be, O Lord, the pardon of faults and remission of sins,” &c. Page 621.

From the Liturgy of Nestorius. Renaudot, (tom. ii.)

The Priest having invited the people to raise their minds to heaven, where the Seraphim are perpetually singing hymns to the Sanctity of God, extends and raises his hands, and says, "The living and rational oblation of our first fruits, and the unbloody (non-immolata) and acceptable victim of the Son of our race, which Prophets mystically foretold; which Apostles have openly preached; which martyrs have testified by their blood; which doctors have explained in the church; which priests have offered and immolated on the holy altar; which Levites have carried in their arms; which the people have received for the expiation of their sins, is now being offered to God, the Lord of all, for all creatures." Answer, "It is meet and just." Pages 626, 627.

Priest. "He (Christ) left us a memorial of our salvation, this mystery which we are offering before thee. For when the time was come in which he was delivered up for the life of the world, after he had supped, according to the Pasch of the law of Moses, he took bread into his holy, immaculate and undefiled hands, he blessed and brake it, and ate, and gave it to his disciples, and said, 'Take, and eat all ye of it. This is my body, which is broken for you for the remission of sins.' In like manner, he mixed in the chalice, wine and water; he blessed and drank, and gave it to his disciples, and said, 'Drink ye all of it: this is my blood of the New Testament, which is shed for many for the remission of sins; and so do, in remembrance of me until I come.'" Page 629.

Priest. "We offer to thee this living, holy, acceptable, excellent, and unbloody sacrifice, for all creatures." Page 630.

"May the grace of the Holy Ghost come, and dwell, and rest on this oblation, which we are offering before thee; may he sanctify it, and make it, i. e. this bread and chalice, the body and blood of our Lord Jesus Christ, thou transmuting them, and sanctifying them, by the operation of the Holy Ghost; that the receiving of these holy mysteries may avail all who receive them, unto eternal life, and resurrection from the dead, and expiation of bodies and souls, enlightening of knowledge, confidence before thee, and everlasting salvation, &c.... May we be worthy with a pure conscience to partake of the body and blood of thy Christ," &c. Pages 633, 634.

After Communion.

"Since we have externally received thy body, may thy virtue internally dwell in us. . . grant that thy living body, O Lord, which we have ate, and thy pure blood, which we have drunk, may not turn to our detriment, but to the expiation of our crimes and the remission of our sins, O Lord of all." Page 634.

From

From the Coptic Liturgy used by the Jacobites (or Eutychians), called the Liturgy of St. Basil. Renaudot, tom. i.

Prayer after the Altar is prepared.

Priest. "Do thou, O Lord, make us worthy, by the power of thy Holy Spirit, to perform this ministry, and offer to thee this sacrifice of blessing, grant that our sacrifice may be accepted before thee, for my sins, and for the follies of thy people," &c. Page 2.

Prayer of the offering of the Bread and Chalice.

"O Lord Jesus Christ, only begotten Son, Word of God the Father, consubstantial and co-eternal with Him and the Holy Ghost, we beg and entreat thy goodness, O Lover of Mankind, look down on this bread and on this chalice, which we have placed on this thy sacerdotal table; bless them ✙ , sanctify them ✙ , and consecrate them ✙ ; change them, so that indeed this bread may become thy holy body; and that, which is mixed in this chalice, thy precious blood; that they may be to us a safeguard," &c. Page 3.

Prayer of the Kiss of Peace.

Priest. "The riches of thy blessings, O Lord, surpass all power of speech, and all conception of the mind. Thou hast hidden from the wise and prudent, and hast revealed to us little ones those things which prophets and kings coveted to see, and did not see. Thou hast graciously committed these mysteries to us sinners, that we should administer them, and be sanctified by them. Thou hast manifested to us the dispensation of thy Son, and the sacred rite of this *unbloody sacrifice*: for this is not a sacrifice of blood, according to the ancient law, or of justification, according to the flesh; but the Lamb is the spiritual victim, slain by a spiritual and incorporeal sword, in *this sacrifice, which we offer to thee*." Page 12.

Priest. "Jesus Christ instituted this great mystery of piety and religion for us, when he resolved to deliver himself to death for the life of the world."

People. "We believe that it is so, in reality and truth."

Priest. "He took bread into his holy, pure and immaculate, his blessed and life-giving hands, and he looked up to heaven, to thee, O God, his Father, and the Lord of all."—*People*, "Amen."

The Priest shall lift up his eyes saying, "And he gave thanks ✙ " —*People*, "Amen."

Priest. "And he blessed it ✙ ."—*People*, "Amen." Page 14.

(The Priest shall thrice sign the oblation with his finger, in the form of a cross.) "And sanctified it ✙ ."—*People*, "Amen."

"And broke it, and gave it to his holy disciples and his Apostles, saying: 'Take and eat ye all of this. For this is my body, which is broken"

broken for you, and is given for many to the remission of sins : do this in remembrance of me."—*People*, "Amen."

The Priest holding the chalice in his hand, shall say, "In like manner also the chalice after supper, with water and wine mixed."

The Priest shall sign the chalice with a cross thrice, and shall say, "He gave thanks ✙."—People, "Amen."

Priest. "Blessed it ✙."—People, "Amen."

Priest. "Sanctified it ✙."—People, "Amen."

Priest. "He tasted, and gave it to his disciples and holy Apostles, saying, 'Take, drink ye all of this; for this is my blood of the New Testament, which is poured forth for you, and for many, to the remission of sins : do this in remembrance of me.'"

The Priest shall move the chalice in the form of a cross, so as not to shake it. The People shall say, "Amen, this is so."

People. "As often as you shall eat of this bread, and drink of this chalice, you shall announce my death, and confess my resurrection, and be mindful of me, until I come."

People. "We announce thy death, O Lord, and we confess thy resurrection." Page 15.

(The Priest shall say the Invocation.)

"We beseech thee, O Christ our God, . . . that thy Holy Spirit may come down upon us, and upon these gifts and offerings, and may sanctify them, and may make them thy holy of holies."—People, "Amen."

The Priest raising his voice, "And may he make indeed this bread," (he shall make the sign of the cross thrice over the bread) "the holy body of the same Lord our God and Saviour Jesus Christ, which is given for the remission of sins, and eternal life, to him who shall partake of it."—People, "Amen."

The Priest shall make the sign of the cross thrice over the chalice, and shall say, "And this chalice, the precious blood of thy New Testament, of the same Lord our God and Saviour Jesus Christ, which is given for the remission of sins and life everlasting to those who shall partake of it."—People, "Amen." Page 16.

Priest. "We pray (God the Father) to make us worthy of the communion and participation of his divine and immortal mysteries, the holy body and precious blood of his Christ."—People, "Amen." Page 19.

The Priest elevates the Despoticon (or larger part of the consecrated host), bows down, and says, with a loud voice, "Holy things for Holy Persons." All the People prostrate themselves with their faces to the ground. The Priest holding his right hand elevated with three parts of the consecrated host in it, says,

"The

"The holy body, and precious, pure, true blood of Jesus Christ the Son, our God. Amen. The body and blood of Emanuel, our God, this is in real truth. Amen. I believe, I believe, I believe, and confess, to the last breath of my life, that this is the life-giving body of thine only begotten Son, our Lord God and Saviour Jesus Christ. He received it from the Lady of us all, the Mother of God, the Sacred and Holy Mary." Page 23.

The Priest shall say, "Make us all worthy, O Lord, to receive thy holy body, and thy precious blood, for the cleansing of our bodies, souls and spirits, and the remission of our sins."

The Priest shall communicate, and distribute the body and precious blood to his assistant Priest, then to the Ministers and people, &c. Page 24.

From the Alexandrian Liturgy of St. Basil, taken from the Græco-Arabic. Ibid.

Priest. "Do not reject us sinners, who are offering to thee this tremendous and 'unbloody sacrifice,' p. 57. "Grant that with all fear, and a pure conscience, we may offer to thee this spiritual and unbloody sacrifice on this holy altar," &c. Page 61.

The consecration and invocation as above.

After elevating the larger part of the consecrated host, and saying *Tὰ ἅγια τοῖς ἁγίοις*, the Priest says the confession of faith, "The holy body and precious blood of Jesus Christ the Son of God. Amen."—*People*, "Amen."

"The holy, precious body, and true blood of Jesus Christ, the Son of God. Amen."—*People*, "Amen."

"The body and blood of Emmanuel our God, this is truly. Amen." *People*, "Amen."

"I believe, I believe, I believe and confess, till my last breath, that it is the very life-giving flesh of thy only begotten Son, our Lord God and Saviour Jesus Christ. He took it of our Holy Lady, Mother of God, and ever Virgin Mary," &c. Page 83.

From the Coptic Liturgy, used by the Jacobites or Eutychians, called the Liturgy of St. Gregory. Renaudot, tom. i.

The Prayer of the Veil.

(The Prayer of the Veil is said near the Veil or curtain, before it is drawn to cover the Sanctuary and to conceal the officiating Priest.)

Prayer. "O Lord. . . make me worthy to assist at thy holy altar; let it not turn to my judgment, but may I offer to thee this rational and unbloody sacrifice with a pure conscience," &c. Page 26.

Priest. "O Lord, thou hast given me this ministry, full of mystery: thou hast given me to partipate of thy body in bread and wine."—*People*, "We believe."

Priest.

Priest. "For in that night in which thou didst choose to be delivered up, by thy own will and power alone, thou didst take bread into thy holy, pure, immaculate, blessed and vivifying hands."

People. "We believe that it is so."

Priest. "And thou didst look up towards heaven to thy Father, the God and Lord of all, and didst give thanks."—*People*, "Amen."

Priest. "And didst bless it."—*People*, "Amen."

Priest. "And didst sanctify it."—*People*, "Amen."

Priest. "And didst break it, and give it to thy glorious disciples, the holy and pure Apostles, saying, 'Take, eat ye all of it: for this is my body, which is broken for you, and shall be given for many to the remission of sins: do this in remembrance of me.'"

People. "So it is in reality and truth. Amen."

Priest. "In like manner, after they had ate, thou didst take the chalice, and mix in it the fruit of the vine and water; and didst give thanks."—*People*. "Amen."

Priest. "And didst bless it."—*People*, "Amen." Page 30.

Priest. "And didst sanctify it."—*People*, "Amen."

Priest. "And didst taste, and give it to thy glorious disciples, the holy and pure Apostles, saying, 'Take, drink ye all of it: for this is my blood of the New Testament, which is poured forth for you, and for many, to the remission of sins: do this in remembrance of me.'"

Priest. "Do thou, O Lord, by thy voice alone, change these things, which are offered: do thou, who art here present, perfect in us this ministry, full of mysteries: infuse into us a remembrance of thy holy ministry; send down upon us the grace of thy Holy Spirit, who may sanctify and change these gifts, that have been offered, into the body and blood of our Salvation. And mayest thou make this bread thy holy body, O Lord our God and Saviour Jesus Christ, which is given for the remission of sins and life eternal to those who communicate of it. And again, this chalice, the precious blood of thy New Testament, O Lord our God and Saviour Jesus Christ, which was given for the remission of sins and life eternal to those who communicate of it."—*People*, "Amen." Page 31.

The Priest says the Confession of Faith. "The holy body and the precious blood of Jesus Christ the Son of our God.—*People*, "Amen."

"The holy and precious body, and the true blood of Jesus Christ the Son of our God. Amen."

"The body and blood of Emmanuel our God, this is reality and truth. Amen."

"I believe, I believe, I believe and confess to the last breath of my life, that this is the life-giving body, which thou didst receive, O Christ

Christ our God, from our Lady, the Mother of God, the pure and holy Mary..." Page 86.

The Thanksgiving after Communion.

"We give thanks to thee, O Christ, God, the true Word from the pure substance of the Father; because thou hast loved us in such a manner, as to deliver thyself to be immolated for our salvation, and hast communicated life to us, by thy holy body and thy precious blood, with the participation of which thou hast just now been pleased to bless us." Page 37.

From the Alexandrian Liturgy of St. Gregory, taken from the Græco-Arabic. Ibid.

The Prayer of the Veil.

"O King of Glory, through thy inexplicable and immense benignity towards men, thou didst become man without conversion or change, and wert appointed our high priest. Thou hast committed to us the celebration of this Liturgical and unbloody sacrifice. make me worthy to stand at thy holy table, and to consecrate thy immaculate body and thy precious blood.... Thou art he, who dost sanctify and art sanctified; who dost offer, and art offered; who dost accept, and art accepted; who dost give, and art given; and we give glory to thee, with the Father and the Holy Ghost." Page 94.

The Priest bending down, says, in secret.

"Do thou, O Lord, by thy voice, change these offerings; do thou, who art here present, complete this mystical Liturgy: do thou preserve in us the remembrance of thy adoration and worship. Do thou send down thy Holy Spirit, that coming, by his holy, benign and glorious presence, he may sanctify and transmute these precious offerings and holy gifts into the very body and blood of our redemption."

People. "Let us attend."—*Deacon*, "Amen."

The Priest, with a loud voice, "And may he make indeed this bread to be thy body, O Lord, God and Saviour, and Sovereign King of us all, Jesus Christ, for the remission of sins and life eternal to those who communicate of it."—*People*, "Amen."

Priest. "And this chalice, thy precious blood of thy New Testament, O Lord, God, Saviour and Sovereign King of us all, Jesus Christ, for the remission of sins and life eternal to those who communicate of it."—*People*, "Amen." Pages 105, 106.

Priest. "The holy body and precious true blood of Jesus Christ the Son of God. Amen."—*People*, "Amen." "I believe, I believe, I believe and I confess to the last breath of my life, that this is the very life-giving flesh which thou, Christ our God, didst receive from our Lady, the mother of God and ever Virgin." Pages 122, 123.

From

Priest. "For in the *anaphora* of Eutychians, called
up, by thy own blood, O Lord, God, Sa-
vour, tom. i.

holy, pure, &c.
People. "We stand before thee with
Priest. "We offer to thee this
the God of the universe, thy sacrifice, for the remission of
Priest. "We forgive thy people; because
Priest. "We send up
and adoration, O Father, Son, and
th. *&c.* Page 39.

Anaphora (or Canon) of St. Cyril.

"The heavens and the earth full of the glory
of thy only begotten Son, our Lord, God, Sa-
vour, Jesus Christ. Fill this thy sacrifice, O Lord, with
grace from thee, by the descent of thy Spirit upon it,
and bless with blessing, ✠ Amen: and purify with puri-
fication these thy venerable gifts laid before thee, this bread
& chalice. For thy only begotten Son, our Lord, God, Sa-
vour, Jesus Christ, in that night, in which he delivered
himself for us, that he might suffer for our sins, before the death, which of
course will he accepted for us all." *People, "We believe."*

"He took bread into his holy, immaculate, pure, blessed,
and unchanging hands, and looked up to heaven, to God his Father, and
gave thanks." *People, "Amen."*

"And he blessed it." *People, "Amen."*

Priest. "And he sanctified it." *People, "Amen."*

Priest. "And he brake it, and gave it to his holy disciples, and
pure Apostles, saying: take, eat ye all of it; this is my body, which
is broken for you, and shall be delivered for the remission of sins: do
this in commemoration of me." *People, "Amen."*

Priest. "And in like manner after supper, he mixed wine and
water in the chalice, and gave thanks." *People, "Amen."*

Priest. "And blessed it." *People, "Amen."*

Priest. "And sanctified it." *People, "Amen."*

Priest. "And tasted, and gave it to his illustrious holy disciples,
and Apostles, saying: take, drink ye all of it: this is my blood of the
New Testament, which is poured forth for you, and shall be given for
many, to the remission of sins: do this in commemoration of me."
People, "Amen."

Priest. "For as often as you shall eat of this bread, and shall drink
of this chalice, shew forth my death, and confess my resurrection,
and memorial of me, until I come." Pages 46, 47.

The

The Priest says the Invocation secretly.

"And send down from thy high sanctuary . . the Paraclete, thy holy Spirit . . . upon us thy servants, and upon these venerable gifts, laid before thee, upon this bread, and upon this chalice, that they may be purified, and may be changed."

The Deacon. "Let us be attentive." *People,* "Amen."

The Priest signs the body thrice, raising his voice. "And may he make this bread, the body of Christ. *People,* "Amen."

Priest, signing the blood thrice. "And may he make this chalice the precious blood of the New Testament." *People,* "Amen."

Priest. "Of the same Lord, God, Saviour and King of us all, Jesus Christ." *People,* "Amen."

Priest. "That they may be to us all, who shall receive them, available to faith without disputing, charity without hypocrisy," &c. Pages 48, 49.

The rest as in the Liturgy of St. Basil, &c.

It may be observed, that in the Oriental Liturgies, the *Invocation* comes after, whereas in the Roman Liturgy it comes before, the consecration. But whether it be said before or after, it is referred to, and, morally, connected with the consecration. The *Invocation* expresses, in plain terms, the change of the bread and wine into the body and blood of Christ, and generally contains a prayer that this body and blood may be a cause of salvation to the communicants. When the Greek Bishops, who were present in the Council of Florence, were called upon to say, by what form of words the change is made: they answered, that it is by the words of Christ (*viz.* this is my body, this is my blood), that the bread is changed and transubstantiated into his body, and the wine into his blood. This they confirmed by the authority of all the Holy Doctors, and particularly of St. Chrysostom. See Lab. tom. xiii, Conc. Florent.

The greatest part of the preceding extracts, relating to the sacrifice of the mass, the real presence, and the change of the bread and wine into the body and blood of Christ, which are offered to God, in the sacrifice, and received by the people in the holy communion, is taken from the *Anaphora* of the Liturgies referred to. The *Anaphora* corresponds with the *Canon* in the Roman Missal, and comprises the most sacred part of the public service, the oblation, consecration, and distribution of the holy mysteries. In the other parts of the ancient Liturgies, we see mention made of the ornaments or vestments of the Priests and Deacons; of the preparation of the altar, and of the bread and wine for the sacrifice; of the

incense at the altar, in all Liturgical functions; of prayers for the forgiveness of sins; of the Epistle and Gospel; of the Creed or profession of faith; of the offering of the bread and wine; of the preface and Sanctus: not to speak at present of the invocation of the saints in heaven, and of supplications for the repose of the souls of the faithful departed.

Some of these extracts are taken from the Liturgies, or forms of public worship, used from the beginning in the Oriental Patriarchal Churches of Jerusalem, Antioch, Alexandria, and Constantinople, and in churches under their respective jurisdictions. Other extracts are taken from the Liturgies used by the different divisions of the Nestorian and Eutychian sects in the East, which retain the full substance of the ancient orthodox Liturgies of the Churches, in which these sects made their appearance, with the addition of a very few particular sentences, expressive of the Nestorian or Eutychian doctrines. But, on the nature of the sacrifice of the mass, on the oblation of the true body and blood of Christ really present under the appearances of bread and wine, on the reception of the same by the faithful in the holy communion, and on the miraculous change of bread and wine into the body and blood of our divine Saviour, these Liturgies of the Nestorians and Eutychians are as clear and expressive, as any of the ancient Liturgies of the orthodox churches. This language of the Nestorians and Eutychians was not borrowed from the Catholic Churches of Jerusalem, or Alexandria, or Constantinople, after the years 431 or 451, when these heretics were separated from the communion of the church: but it was the Liturgical language of the orthodox churches, with which Nestorius and Eutyches were in communion before their separation, and which had used the substance of the same form of public prayer and worship, from the first establishment of Christianity in them.

Besides the Liturgies cited above, Renaudot produces thirty-six other Liturgies used by the Syrian Jacobites, or Eutychians. They are taken from books used in their churches. They vary in the form of words, but all express the substance of the same doctrines of faith, relating to the sacrifice of the mass, the real presence and transubstantiation, as well as to the invocation of the Saints in heaven, and prayers for the dead.

It is impossible to read these Oriental Liturgies, these forms of public worship, embodying the doctrines of faith professed by the churches in which they were used, and to notice the ancient and universal doctrinal uniformity which they present, in the simplicity of their language; without candidly acknowledging, that the true body and blood of Christ were believed to be really present under the appearances of bread and wine, and were offered as the Christian

that sacrifice, and received as the holy sacrament of the new law, in those churches in the East, in which Christianity was first established by the Apostles. With these evidences before his eyes, who will say, that a church, which has rejected the sacrifice of the mass, and the doctrines of the real presence and transubstantiation, has thereby adopted the pure worship and doctrines of primitive Christianity?

NOTE [E], page 98.

III. ON COMMUNION WITH THE SAINTS IN HEAVEN. ON IM-
PLORING THEIR INTERCESSION, PARTICULARLY THAT OF THE
BLESSED VIRGIN MARY, ALSO ON SUPPLICATIONS, FOR THE
REPOSE OF THE SOULS OF THE FAITHFUL DEPARTED.

From the Liturgy of St. James. Renaudot, tom. ii.

Deacon. The Memorial of Saints. "Again and again we com-
memorate the truly happy, and praised by all the generations of the
earth, the holy, blessed, ever Virgin Mary, the Mother of God; and
at the same time we celebrate the memory of the Prophets, Apo-
stles, Evangelists, Preachers, Martyrs, and Confessors; and of Blessed
John Baptist, the Precursor; of the glorious St. Stephen, the first
Martyr and first Deacon, and commemorating each one of them, we
pray to the Lord."

The Priest bowing down, says, "O Lord, who hast power of life and
death, and art the God of mercies and of love to men, do thou
vouchsafe to make us worthy to celebrate the memory of all those,
who have pleased thee from the beginning of the world; of the holy
Fathers and Patriarchs; of the Prophets and Apostles, of John the
Precursor and Baptist, of St. Stephen the first of Deacons and first
of Martyrs, and of the holy Mother of God, and ever Virgin, Blessed
Mary, and of all the Saints." *Raising his voice.* "We intreat thee, O
Lord, who by thy creating power dost shew, that what (to us) is
impossible, is possible (to thee); establish us in this blessed assem-
bly: assign us to this church; place us by thy grace amongst thy
elect, who are written in heaven. Wherefore, we celebrate their
memory, that whilst they are standing before thy throne, they may
be mindful of our poverty and weakness, and may, together with us,
offer to thee this tremendous and unbloody sacrifice, for the pro-
tection of the living, for the consolation of the weak and unworthy,
such as we are, for the repose and good name of those, who have
already departed in the true faith, our Fathers, our Brothers, and our
Masters, through the grace and mercy," &c. *People, "Amen."*
Page 86.

Deacon

Deacon. The Commemoration of the Faithful departed.

“Again and again, we commemorate all the faithful departed, those who are departed in the true faith, from this holy altar, and from this town, and from every country; those who in the true faith have slept and are come to thee, the God and Lord of Spirits, and of all flesh. We pray, we beseech, we intreat Christ our God, who has taken their souls and spirits to himself, that, through the innumerable acts of his mercy, he would render them worthy to receive the pardon of their offences, and the remission of their sins, and would bring us and them to his kingdom in heaven. Wherefore let us cry aloud and say, *kyrie eleison*,” *thrice*.

The Priest, bowing down, says, “Be mindful, also, O Lord, of the orthodox Priests, already departed, of the Deacons and Subdeacons, Singers, Lectors, Interpreters, Cantors, Exorcists, Monks, Religious, Hearers, perpetual Virgins, and secular persons, who are departed in the true faith, and of those, whom each one specifies in his mind.” *Raising his voice.* “O Lord God of Spirits and of all flesh, be mindful of all whom we commemorate, who are gone out of this life, in the orthodox faith; grant rest to their souls, bodies, and spirits, deliver them from the infinite damnation to come, and make them worthy of that joy, which is found in the bosom of Abraham, Isaac, and Jacob: where the light of thy countenance shines in splendour, where there are no sorrows, no distresses, no lamentations. Impute not to them their sins. Enter not into judgment with thy servants, because no man living shall be justified in thy sight; nor is any one of the human race free from the guilt of sin, or pure from stain, but only our Lord Jesus Christ, thy only begotten Son, through whom we also hope to obtain mercy, and remission of sins, which is given through him, both to us and to them.”

People. “Grant them rest, and be propitious, and forgive, O God, the follies and defects of us all, whether done knowingly or through ignorance,” &c. Pages 37, 38.

From the Liturgy of St. Mark. Renaudot, tom. i.

Priest. “We pray and beseech thee, O God, kind lover of mankind, protect this city, for the sake of thy Martyr and Evangelist Mark, who shewed us the way of salvation, and by the grace, and mercies, and goodness of thy only begotten Son,” &c. Page 139.

Priest. “Be mindful, O Lord, of our forefathers from the beginning, of the Fathers, Patriarchs, Apostles, Martyrs, Confessors, Bishops, Saints, Just, of every Spirit of those who have departed in the faith of Christ, whom we commemorate this day, and of our holy

holy Father, Mark, Apostle and Evangelist, who shewed us the way of salvation." Page 149.

"Hail full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, because thou hast brought forth the Saviour of our souls." *Raising his voice.* "In particular of the most holy, most immaculate, and our blessed Lady, the Mother of God, and ever Virgin Mary."

The Deacon reads the Dyptychs (or Catalogue) of the Dead. The Priest then bowing down, prays.

"To the souls of all these, O Sovereign Lord our God, grant repose in thy holy tabernacles, in thy kingdom, bestowing on them the good things promised and prepared by thee, which eye hath not seen, and ear hath not heard; and which have not entered into the heart of man. Give rest to their souls, and render them worthy of the kingdom of heaven. Grant to us such an end of life, as will be worthy of Christians, pleasing to thee, and free from sin; and give us a share and lot with all thy saints." Page 150.

From the Liturgy of St. Chrysostom. Goar.

Priest. "By the intercession of the most holy, immaculate, blessed above all, our glorious Lady, Mother of God, and ever Virgin Mary, by the virtue of the glorious and vivifying cross, and of all the Saints, may Christ, our true God, have mercy on us, as a God of goodness and clemency." *Choir,* "Amen." Page 63.

Priest. "We also offer to thee this rational service, for the sake of those who repose in Christ...the Prophets, Apostles, Martyrs..." *Raising his voice.* "Particularly the most holy, pure, blessed above all, our glorious Queen, the Mother of God, and ever Virgin Mary."

The Choir sings. "It is truly meet to praise thee, Mother of God, who art always to be blessed, and art free from all sin, who art the mother of our God, to be venerated above the Cherubim, and incomparably more glorious than the Seraphim, who in all purity didst bring forth God the Word; we magnify thee, who art truly the Mother of God."

"Protect us, O God, by the prayers of St. John the Prophet, Precursor, and Baptist...of Saint N. whose memory we celebrate, and of all the Saints; and be mindful of all, who have slept before us, in the hope of the resurrection to eternal life."

Here the Priest makes particular mention of those for whom he intends to pray, both living and dead. For the living he says: "For the safety, protection, and the remission of the sins of the servant of God; N."

For the dead he says:

"For the repose and the remission of the soul of thy servant"

in a place of light, from which grief and lamentation are far removed, and make him to rest, where he may see around him the light of thy countenance," &c. Page 78.

From the Liturgy used by the Nestorians, called the Liturgy of the Holy Apostles. Renaudot, tom. ii.

The Priest says this prayer in secret. "Mother of our Lord Jesus Christ, pray for me to the only begotten Son, who was born of thee, that he may forgive me my offences and my sins, and may receive from my weak and sinful hands this sacrifice, which in my weakness I offer on this altar, through thy intercession for me, O holy Mother." Page 588.

The Priest says this Prayer, bowing down, in a low voice. "O Lord, powerful God, receive this oblation . . . for all the departed, who being separated from us, have quitted this world." Page 590.

From the Liturgy used by the Nestorians, called the Liturgy of Theodore. Renaudot, tom. ii.

The Priest. "By thy grace, O Lord, thou hast made the weak race of us mortal men, worthy to be united with all the choirs above, in offering praise and honour to thy Divine Majesty." Page 617.

The Priest. "O Lord our God, graciously receive from us this sacrifice of thanksgiving, the rational fruits of our lips, that it may be in thy sight a good memorial of the ancient, just, of the holy Prophets, and blessed Apostles and of all the children of this Holy Catholic Church, of those, who have passed out of this world in the true faith, that thou mayest, O Lord, graciously grant them pardon of all the sins and offences, by which in this world, in a mortal body, and in a soul subject to inconstancy, they have sinned or offended before thee, because there is no one who does not sin."

The Priest. "Make us all worthy, through the grace of our Lord Jesus Christ, to enjoy the eternal delights of thy kingdom, in the company of all those who have pleased thee according to thy will, and have directed their lives according to thy precepts." Page 620, 621.

From the Liturgy of Nestorius. Renaudot, tom. ii.

Priest. "We pray and entreat thee, O Lord, to be mindful of all our Brethren in Christ, who are departed out of this life in the true faith, whose names are known to thee, loosing and remitting to them the sins and offences, which, as men liable to error and passions, they have committed before thee, through the prayer and intercession of those who have been pleasing in thy sight." Page 693.

Blessing. "May he (the King of Kings and Lord of Lords) bless this congregation, and preserve us: may he heal our wounds and cleanse

cleanse our consciences; may he instil the dew of his grace and mercy on our souls: may he establish tranquillity and peace amongst us: may we be sealed up and guarded by the living sign of the cross, against all evils, by the prayer of our Lady the Blessed Mary, and by the prayer of all the Saints of our Lord, who have pleased him, and who please him now and for ever." Page 635.

Prayer on Festivals. "May Saint D. N., who is glorious in the assembly of the Saints, preserve you from ill fortune, from devils and wicked men. May he pray for this weak, poor, and unworthy congregation of those, who are still his disciples, that they may be preserved from all trouble." Page 637.

From the Coptic Liturgy, used by the Eutychians, called the Liturgy of St. Basil. Renaudot, tom. i.

The Celebrant Priest shall say, "Now O Lord, by the command of thy only begotten Son, we commemorate and communicate with thy Saints, who have pleased thee from the beginning, and our holy Fathers, the Patriarchs, Prophets, Apostles, Martyrs, Preachers, Evangelists, and all the spirits of the just, who have ended life in the faith. But particularly and chiefly the holy and glorious ever Virgin Mother of God, the most holy Mary; St. John, Baptist, Precursor, and Martyr; St. Stephen (*here follows a catalogue of many names*); and Saint N. whose memory we celebrate this day, and the whole choir of thy Saints, through whose prayers and supplications, have mercy on us all, and save us for the sake of thy holy name, which is invoked upon us."

Priest. "Be mindful also, O Lord, of all who have slept and reposed in the priesthood, and in every rank of the secular state. Vouchsafe, O Lord, to grant rest to the souls of them all, in the bosom of the Saints Abraham, Isaac, and Jacob. Lead them into a verdant pasture, to the waters of refreshment, into a paradise of delight, far from which are removed grief of heart, sadness and sighs, in the sight of thy Saints."

The Deacons shall read the Diptychs, and recite the names of the Dead.

The Priest says, after the reading of the Diptychs. "Command those, O Lord, whose souls thou hast received, to repose in this place, and preserve us, who are pilgrims here, in thy faith, and graciously grant us thy peace, to the end." Pages 18, 19.

From the Alexandrian Liturgy of St. Basil, taken from the Græco-Arabic.

Priest. "Vouchsafe, O Lord, to be mindful of those who have pleased thee from the beginning, of our holy Fathers, the Patriarchs, Apostles,

Apostles, Prophets, Preachers, Evangelists, Martyrs, Confessors, and of every just Spirit, who was made perfect in the faith of Christ, but most particularly of our most holy, most glorious, immaculate, most blessed Lady, Mother of God and ever Virgin Mary of Saint N. whose memory we commemorate this day, and of all the choir of thy Saints, through whose prayers and intercessions, have mercy on us, and save us for the sake of thy holy name, which is invoked upon us."

The Deacon reads the Diptychs.

Priest. "Be mindful also, O Lord, of all of the Sacerdotal order, who are now departed, and of those who were in a secular state. Grant that the souls of them all may rest in the bosoms of our Fathers Abraham, Isaac, and Jacob. Lead them and collect them together in a verdant pasture, on the waters of refreshment, in a paradise of pleasure," &c. as above.

After the Diptychs, the Priest says.

"To those, O Lord, whose souls thou hast received, grant repose in that place, and vouchsafe to transfer them to the kingdom of Heaven." Pages 72, 73.

From the Coptic Liturgy, used by the Jacobites (or Eutychians), called the Liturgy of St. Gregory. Renaudot, tom. i.

Priest. "Vouchsafe, O Lord, to be mindful of all the Saints, who have pleased thee from the beginning, of our holy Fathers, and of all the spirits of the just, who being made perfect, are departed in the faith: but principally of the holy, glorious, ever Virgin, Mother of God, Holy Mary, and of St. John, and of the whole choir of thy Saints, by whose prayers and intercessions, have mercy on us all, and save us all, for the sake of thy holy name, which is invoked upon us."

The Priest in secret. "Be mindful, O Lord, of our Fathers and Brethren, who have already slept in the orthodox faith: grant rest to them all, with thy saints, and with those, whose names have been commemorated." Pages 33, 34.

From the Alexandrian Liturgy of St. Gregory, taken from the Græco-Arabic. Renaudot, tom. i.

Priest. "Be mindful, O Lord, of our holy Fathers, who are gone before us and of every just Spirit, consummated in the faith of Christ: principally of our most holy, most glorious, immaculate, most blessed Lady, Mother of God and ever Virgin Mary: of the glorious Saint, Prophet and Martyr, John also of those who are commemorated this day, and of all the choir of Saints, by whose

whose prayers and intercessions, have mercy on us," &c. Pages 111, 112.

From the Coptic Liturgy, used by the Jacobites or Eutychians, called the Liturgy of St. Cyril. Renaudot, tom. i.

Priest. "Have mercy, O Lord. To our Fathers, and Brethren, who have slept, and whose souls thou hast received, give rest. Be mindful also of all the Saints, who have pleased thee from the beginning but chiefly of the holy, most glorious Mother of God, ever Virgin, pure and spotless Holy Mary, &c. (as in the Liturgy of St. Basil), and of all the choir of thy Saints."

Priest. "We, O Lord, are not worthy to offer prayers for these blessed souls: but, whereas they are standing before the throne of thine only begotten Son, may they intercede for us, poor and infirm as we are. Forgive our iniquities, for the sake of their prayers, and for the sake of thy blessed name, which is invoked upon us." Pages 41, 42.

The language of these passages, which are cited from the Liturgies named above, is not the language of rhetorical amplification, but the measured religious language of the Communion of Saints. It is the language of that unity and charity, by which the faithful on earth hold a sacred connexion and intercourse with the blessed in heaven, and with the souls of their brethren, who are departed in the faith of Christ, but are still detained in a middle state, from the enjoyment of rest and bliss. The prayers of the Saints in heaven, and particularly of the Blessed Virgin Mary, the Mother of God, are solemnly invoked—prayers are offered for the repose of the faithful departed. Such was the religious practice of the Christian Church from the beginning, as these Oriental Liturgies amply testify.

The principal Liturgy, in the West, was that of Rome. It was considered a form of worship, received originally and in substance from St. Peter. It was inserted by St. Gelasius (who was Pope from 492 to 496) in his Sacramentary, which was a collection of the prayers said in the course of the mass, in the church of Rome, from the first ages; to which he added some new prayers and prefaces.

Pope Gregory put the Sacramentary of St. Gelasius into a new form, making one book of the three, of which the Gelasian consisted. In the Sacramentary of St. Gregory, several prayers of the Gelasian are omitted, and other new ones are added. The present Roman Missal, is, in fact, the same Liturgy as the Sacramentary of St. Gregory, if we except some new masses which have been added since his time. Hence, to exhibit the substance, and almost the whole form, at least of the canon and principal parts of the Liturgy used in the Church of Rome, from the first ages of Christianity, we have only to

transcribe the Roman Missal. It must appear evident to any one who compares this Missal with the Liturgies of the Oriental Churches cited above, how uniform was the doctrine of the Eastern and Western Churches from the beginning, concerning the Trinity of Persons in one God; the Divinity of Christ the Redeemer of the world; the Sacrifice of the mass; the real presence of the body and blood of Christ, under the appearances of bread and wine; the invocation of the Saints in heaven; and prayers for the repose of the souls of the faithful departed.

The Ambrosian Missal was in use at Milan, when St. Ambrose was made Bishop, in 374. He made some additions to the ancient order of the Liturgy of that See. There are some accidental differences between the rite observed at Rome and at Milan, in the celebration of the mass. The church of Milan has all along preserved its ancient Ambrosian rite, to this day, only with a few changes or additions.

In the offering of the bread, the Priest says, according to the Ambrosian Missal, "Receive, O most merciful Father, this holy bread, that it may be made the body of thy only begotten Son, in the name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠, Amen."

In the offering of the wine and water, "Receive, O Holy Trinity, this chalice, wine mixed with water, that it may be made the blood of thy only begotten Son. In the name of ✠ the Father, and of ✠ the Son, and of ✠ the Holy Ghost, Amen."

When the priest puts the particle of the divided host into the chalice, he says, "May the mixture of the consecrated body ✠ and blood ✠ of our Lord Jesus Christ avail us, who eat and receive it, to life and everlasting joy."

Before he takes the sacrament into his hand, the priest says, "Holy Lord, Almighty Father, Eternal God, grant to us so to receive this body of Jesus Christ thy Son, and my Lord, that it may not turn to my judgment, but to the remission of all my sins."

With respect to the invocation of the Saints, and prayers for the dead, the Ambrosian agrees with the Roman missal.

The ancient liturgies used in Spain and Gaul are perfectly conformable in substance to those of Rome and Milan.

NOTE [F], page 99.

THE SIGN OF THE CROSS USED IN ACTS OF RELIGIOUS WORSHIP.

The rubrics of the Liturgies, cited in Note D, often prescribe the making of the sign of the cross, in the course of the holy sacrifice. See pages 125, 128, 130, 133, 134.

St. Chrysostom attests that the sign of the cross was anciently used by the Greek church, in the administration of the sacraments and the performance of different acts of religion. In his homily on "the adoration of the precious cross," which was delivered about the year 394, tom. vi, ed. Paris 1634, he says, "The cross appears in the performance of all the sacred rites of religion. It begins in administration, the cross is there. If the mystical food is to be received: if the minister of Christ is to be ordained: if any other sacred function is to be performed, the cross of Christ is there. Wherefore let us diligently impress it on our houses, on our walls, on our windows, on our foreheads, and on our minds and hearts. The cross is shown as often as we offer the holy sacrifice." Page 614. (See Homil. 24. to Mat. cxvi, tom. 7, Pages 594, 595.)

St. Augustine bears testimony to the ancient use of the sign of the cross, in the Latin church, in the performance of sacred functions. "What is this sign (he asks) with which all are acquainted, but the cross of Christ? which sign, if it be not applied to the foreheads of believers; to the water, with which they are regenerated; to the chrism, with which they are anointed, and to the holy bread, with which they are nourished, no rite is duly performed." (Tract. cxxviii, in Joan, tom. ix, page 225.)

The frequent use of the sign of the cross, not only in acts of religious worship, but on other occasions, is attested by the earliest Fathers and Christian writers. It was used as a profession of their faith in Christ crucified, and of their hope in him, who by his death on the cross had delivered them from the power of Satan, and merited for them all mercy and grace.

Tertullian, in his book, *De Corona Militis*, written in 230, says, "Whenever we move; when we come in and go out; in dressing, and in washing; at table and in bed; during conversation, or any other employment, we impress on our foreheads the sign of the cross. Should you ask for Scripture authority for this and such like practices; I answer, there is none. But there is tradition, that authorizes it; custom that confirms it; submission that observes it."—Chap. iii. iv, page 289.

St. Cyril, of Jerusalem, about the year 348, instructing Catechumens in the rudiments of the Christian religion, says, "Let us not be ashamed of the cross of Christ; and, if any one be so, do thou at least openly mark it on thy forehead; that the devil, beholding the royal standard, may retire trembling. Use that sign, eating and drinking, sitting and lying, rising from bed, conversing and walking; in one word, use it on all occasions." (Catech. iv, n. x, page 164. See Catech. xiii, n. xviii. xix, page 164, 167.)

St. Athanasius, of the Greek Church (about the year 370), writes

transcribe the Roman Missal. It must appear evident to any one who compares this Missal with the Liturgies of the Oriental Churches cited above, how uniform was the doctrine of the Eastern and Western Churches from the beginning, concerning the Trinity of Persons in one God; the Divinity of Christ the Redeemer of the world; the Sacrifice of the mass; the real presence of the body and blood of Christ, under the appearances of bread and wine; the invocation of the Saints in heaven; and prayers for the repose of the souls of the faithful departed.

The Ambrosian Missal was in use at Milan, when St. Ambrose was made Bishop, in 374. He made some additions to the ancient order of the Liturgy of that See. There are some accidental differences between the rite observed at Rome and at Milan, in the celebration of the mass. The church of Milan has all along preserved its ancient Ambrosian rite, to this day, only with a few changes or additions.

In the offering of the bread, the Priest says, according to the Ambrosian Missal, "Receive, O most merciful Father, this holy bread, that it may be made the body of thy only begotten Son, in the name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠, Amen."

In the offering of the wine and water, "Receive, O Holy Trinity, this chalice, wine mixed with water, that it may be made the blood of thy only begotten Son. In the name of ✠ the Father, and of ✠ the Son, and of ✠ the Holy Ghost, Amen."

When the priest puts the particle of the divided host into the chalice, he says, "May the mixture of the consecrated body ✠ and blood ✠ of our Lord Jesus Christ avail us, who eat and receive it, to life and everlasting joy."

Before he takes the sacrament into his hand, the priest says, "Holy Lord, Almighty Father, Eternal God, grant to us so to receive this body of Jesus Christ thy Son, and my Lord, that it may not turn to my judgment, but to the remission of all my sins."

With respect to the invocation of the Saints, and prayers for the dead, the Ambrosian agrees with the Roman missal.

The ancient liturgies used in Spain and Gaul are perfectly conformable in substance to those of Rome and Milan.

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St. Athanasius, of the Greek Church (about the year 370), incal-

cates

teaches the Christian practice of blessing meat before meals, in these words: "When thou art sat down at table, and beginnest to break thy bread, having signed it with the sign of the cross—give thanks." (Book on Virginity, n. 13.)

About the same time, St. Basil wrote thus in his book on the Holy Ghost: "If we attempt to reject those practices, as things of little moment, which rest on no written authority, we shall, by our imprudence, materially injure the Gospel itself; even we shall reduce the very preaching of our faith to a mere name. Such (to mention this in the first place which is the most common) is the practice of making the sign of the cross, by those who put their hope in Christ. In what writing has this been taught?" (C. xxvii, tom. iii, page 54.)

NOTE [G], page 99.

ON THE RELATIVE VENERATION SHEWN TO THE CROSS, ON WHICH CHRIST SUFFERED, AND TO OTHER CROSSES REPRESENTING IT.

In the year 326, St. Helena discovered, at Jerusalem, the identical cross, on which Christ suffered for the redemption of the world. She built a church on the spot where it was found. In it she deposited the Holy Cross, with great veneration, after she had enshrouded it in a very rich shrine.

On certain occasions, the cross was shewn to the people, to be *adored* (according to the language of the Christian church, in that early period), that is, to be venerated with a religious relative respect, because it was the altar, on which Christ offered himself a bleeding victim of atonement for sin.

St. Paulinus of Nola, about the year 430, ep. 11 (or 31 nov. ed.) ad Sever. writes, "That church in Jerusalem, most richly ornamented... possesses the cross, which the Bishop of that city every year, at the season of the Paschal solemnity, exhibits to be *adored* by the people, after the Bishop himself has first performed his act of profound veneration." Page 193.

St. Sophronius, who was Patriarch of Jerusalem in 639, attests that the holy cross was exposed to the veneration of the faithful, also, in the middle of Lent. (In medio Jejuniis, *adorationis gratia*, proponit solet vitale lignum venerandæ crucis.)—Orat. in Exalt. crucis. Bib. Patr. tom. 12, page 214.

St. Cyril of Jerusalem (about the year 348), in his tenth Catechesis, No. 19, expressed his religious veneration for the holy wood of the true cross, and testifies that, in the few years since its discovery by St. Helena, it had filled the whole earth, particles of it having been carried, out of devotion to Christ who suffered on it, to every country in the Christian world. Page 146.

Eusebius

Eusebius of Casarea, who died in 338, in his life of Constantine, relates, that this first Christian Emperor placed in the most conspicuous parts of the city, images representing our Saviour; and, in his palace, a magnificent cross, "the sign of our Lord's passion;" "and to me it seems," adds the historian, "that the religious prince viewed that sign as the defence and bulwark of his empire." (*De vita Constantini*, lib. iii. cxlix, page 605.)

The ancient and public veneration (or *adoration*, as it was called) of crosses, representing the cross of Christ, on Good Friday, in the Latin church, is described in the Sacramentary of Pope Gelasius (about 492), and also in that of Pope Gregory, about a century later; also in the *Ordo Romanus*, which first appeared not later than the time of St. Gregory, and contained the order of the rites and ceremonies observed in the church of Rome.

In the Sacramentary of Gelasius, the Rubrics for Good Friday prescribe that, "at the ninth hour all go to the church, and the holy cross be placed on the altar." Page 559 (tom. i, *Liturgia Romana vetus*, edente Lud. Ant. Muratorio Venetiis 1748), "After the above-mentioned prayers, the Deacons enter the Sanctuary. The body and blood of the Lord, which remained from the day before, are carried in procession, and placed on the altar. The Priest comes before the altar, adoring the cross of the Lord, and kissing it. (*Adorans Crucem Domini et osculans*). And he says, '*Let us pray.*' Then follow, '*Being instructed by saving precepts,*' the Lord's Prayer, and '*Deliver us, O Lord, we beseech thee.*' After these, all adore the sacred cross and communicate. (*His omnibus expletis, adorant omnes sanctam crucem, et communicant*)." Page 562.

In the Antiphonary of St. Gregory the great, tom. v, of his works, page 31, edit. Antwerp 1625, "*Antiphonarium ad crucem adorandam*. We adore thy cross, O Lord (*crucem tuam adoramus Domine*), and praise and glorify thy holy resurrection. Behold the wood of the cross, on which the salvation of the world was suspended. Come let us adore," &c. (*venite adoremus*).

In the ancient *Ordo Romanus*, the following directions are given for the office on Good Friday. "After the prayers, the cross is prepared in front of the altar. The Bishop comes, and adoring the cross, kisses it (*adoratam deosculatur crucem*): then the priests, deacons, sub-deacons, and others in order; after them, the people. The Bishop sits down on his seat until all have offered their salutations. But the two first priests, as soon as they have saluted (the cross), enter the sanctuary, or the place where the body of the Lord, which remained from the day before, was deposited; they put it on the paten, and carry it with the chalice, containing unconsecrated wine, and place it on the altar. Whilst the Bishop or the people are saluting

saluting the cross, the anthem is continually sung, Behold the wood of the Cross, on which the salvation of the whole was suspended, come let us adore," &c. Muratori, ut supra. Page 995.

It is hence obvious, that the devout practice prescribed in the Roman Missal, of shewing a relative veneration to the Cross, on Good Friday, in honour of Christ who died for us on a cross on that day, is perfectly conformable to the religious practices of the Eastern and Western Churches, from the early ages of Christianity.

The following testimonies will shew how anxious the primitive church was to impress on the senses and minds of the faithful, a lively feeling of the mysteries of religion, and of the devotion and heroic fortitude of those, who had triumphed over the opposition of the world.

Eusebius relates, that Constantine placed images of the good Pastor in the middle of the forum, of which, the historian says, the meaning would be well understood by those who were skilled in the Holy Scriptures. "So great," he observes, "was the religious veneration of the Emperor, that he placed a rich representation of the passion of our Saviour, wrought with gold and precious stones, in the most splendid apartment of the palace." (Euseb. lib. 3, de vita Constantini.)

St. Gregory of Nyssa (about the year 385), in his Discourse on St. Theodorus Martyr, describing a Christian church, says, "a person entering into a place like this, in which we are assembled, where the virtues of the just are commemorated, and the holy relics are preserved, must be delighted with the magnificence of every thing around him; when he beholds the majestic structure of the temple of God, and the beauty of the ornaments, with which it is decorated. Here the painter has displayed the perfection of his art; here you see the heroic deeds of the Martyr, the torments inflicted on him, the fury of the executioners, the fiery furnace, the consummation of his combat, the figure of Christ giving him the crown of victory, all represented with such expression and colouring, that it exhibits at once the whole scene in a more lively and impressive manner than could be described in letters, or explained by words. The silent picture on the wall speaks powerfully to the feelings." St. Greg. Nyss. tom 3. edit. Morell. an 1638. Page 579 (1011).

St. Asterius, Bishop of Amasea, in Pontus (about the year 399) on St. Euphemia the Martyr, says, "I retired into the temple of God to pray (he speaks of the great church at Chalcedon). I saw a picture, with which I was much struck. A holy woman, a spotless virgin, had consecrated her chastity to God: her name was Euphemia. Her fellow-citizens, in admiration of her great sanctity, the heroic fortitude she displayed in her death, raised a sepulchre,

sepulchre, and in it deposited her remains. They paid her public honours, and celebrated the anniversary day of her martyrdom with great solemnity (she suffered about the year 307). The painter expressed the whole history of her martyrdom, in the most lively colours, on canvas; and the picture was exhibited to public view, near her tomb. You there saw the judge, on an elevated seat, casting a ferocious look on the Virgin, and a number of guards and soldiers surrounding her. There was the Virgin dressed in her black garment, but shewing a joyful countenance. Her look was a mixture of modesty and firmness; she stood undaunted. I admired the expression of her soul, more than the exquisite colours of the picture. The executioners are seen coming to their work of cruelty; whilst one soldier pulls her head back, another, with a mallet, bruises her mouth; so that her tender face, her hair and her clothes, were covered with blood. You would say you saw the blood actually flowing from her lips, and would be moved to tears, at the sight of the picture. You then saw, in another part, the chaste Virgin alone, seated, raising both her hands to heaven, and invoking her God, her Helper in her combat. Whilst she is in prayer, that sign, which Christians are accustomed to adore and to represent in colours, (*signum illud, quod Christiani adorare, ac appingere solemne habent*), appears over her head; the symbol, I think, of her ardent desire of suffering. You then see fire set to the pile, which soon rises to a scorching blaze. You see the Virgin placed in the midst of the flame; her hands are raised towards heaven, the cheerfulness of her countenance bespeaks the exultation of her soul, going to the joys of eternal life."—St. Asterius in St. Euphemiam Martyrem, page 207, in Auctario, Bib. Pat. a Patre Combefis; fol. Paris, an. 1648.

St. Nilus, who died in 468, gives the following instructions concerning the figures and representations that should be exhibited in a Christian Church. "In the chancel of the most sacred temple, towards the East, let there be one, and only one cross. For by one saving cross, all mankind was delivered from slavery; and from one cross, hope beamed on sinners in every nation of the earth. Let the sacred temple be filled with pictures, well executed by the most celebrated artists, representing the most remarkable events of the Old and New Testament; that the unlettered, and those who are incapable of reading the divine Scriptures, may, by the sight of the picture, be instructed in the virtuous deeds of those, who have served the true God, according to his own will and command; and may be excited to imitate the glorious and meritorious lives of those, who have sacrificed earth to heaven, and the enjoyment of visible and

perishable.

perishable things, to the spiritual and pure delights of an eternal kingdom."—St. Nilus, lib. 4, Epist. 61, ad Olympiadorum Eparchum.

NOTE [H], page 99.

ON THE ANCIENT CEREMONIES OF BAPTISM.

Exsufflations and Exorcisms.—St. Augustin, who died in the year 430, writes: "As you know, children are exsufflated, and exorcised; in order that the hostile power of the devil may be expelled from them; that power, which deceived man, that it might get possession of men." Sermon 1, de Symb. Catech. c. i, p. 2.

St. Optatus (about the year 384) says, "though the infant be born of Christian parents, he is in the power of the unclean spirit, who must be expelled before the sacred laver of baptism. This is done by the Exorcism, by which the unclean spirit is dislodged, and is driven to desert places: the empty house, in the breast of the believer, becomes a clean house: God enters and dwells there, according to the Apostle (1 Cor. 3, 16). *You are the temple of God, and God dwells in you.* St. Optatus, lib. 4, adv. Parm. paulo post med.

St. Cyril of Jerusalem (year 387), in his 9th Procatechesis, attributes great virtue to the exorcisms, for purifying the soul. He says, "that the invocation of the Holy Ghost gives a virtue to the water, and power to sanctify."

Pope Celestin, who died an. 432, in his Epistle to the Bishops of Gaul, tom. 10, among the works of St. Augustin, in Appendice, cap. 12, writes thus: "Let us attentively consider what is uniformly done, all over the world, by the Holy Church, in regard to those who are to be baptized. Whether those, who come to receive the sacrament of regeneration, be infants or adults, they are not brought to the font of life, before the unclean spirit is driven from them, by exorcisms and exsufflations; that then it may truly appear, how (John, xii, 31) the prince of this world is cast out."

St. Augustin:—"He is a real Pelagian, who does not believe original sin. Long before the pestilential doctrine of the Manichæans was broached, the church of God had observed the practice of exorcising and exsufflating infants before their baptism. That by these mysterious ceremonies it might be shewn, that they are not to be transferred to the kingdom of Christ, till after they have been freed from the power of darkness." Lib. 2, de Nupt. et concup. c. 29, n. 50.

Sign of the Cross and Salt. St. Augustin, speaking of his own baptism, says, "I was then signed with the sign of the cross, and seasoned

seasoned with his salt; soon after my birth." Confess, lib. 1, cap. 2, n. 17.

St. Isidore of Seville (about the year 636), writes, "they are first exorcised, then they receive the salt, and are anointed.... Since infants cannot make the renunciation of Satan by themselves, it is performed by the hearts and mouths of their sponsors. The ceremony of giving salt to the Catechumens was instituted by our forefathers, that by the taste of the salt, they may be understood to be seasoned with heavenly wisdom," &c. Lib. 2, Offic. Eccles. c. 20.

The touching of the ears and nostrils. St. Ambrose (before the year 397) says, "what did we perform on Saturday? The opening.... when the priest touched your ears and nostrils," &c. Lib. 1, de Sacram., c. i, n. 2, and n. 3.

The profession of faith. St. Augustin thus speaks to the Catechumens, whom he was preparing for baptism: "receive, my children, the rule of faith, which is called the symbol. When you have received it, write it in your hearts, and repeat it daily. No one commits the symbol to writing: but all learn it by heart.".... Sum. 1, de Symb. ad Catech. cap. i.

St. Basil (before the year 379), lib. de Spir. Sancto: "They professed that they believe in the Father, and the Son, and the Holy Ghost, when renouncing the devil and his angels, they pronounced this language of salvation." Cap. 11.—"We consecrate the water of baptism, and the oil of unction, then him, who is baptised. What Scripture is there to prove this? Have we any other proof than that which is derived from tradition secretly transmitted to us? What part of Scripture teaches us this unction of oil?" &c. Cap. 27.

The Renunciation of Satan. Tertullian mentions this solemn rite, as practised in his time: "a little before we enter the water, being in the church, under the hand of the bishop, we protest that we renounce the devil, his pomps, and his angels." Tert. lib. de Corona mil. cap. 3.

St. Chrysostom, in his 21st Homily to the people of Antioch, strongly urges the observance of this baptismal renunciation of Satan. "Be mindful," said he, "of the answer you gave, when you were initiated in the sacred mysteries. 'I renounce thee, Satan, and thy pomps, and thy service.' That madness for ornaments of dress and jewels, is a pomp of Satan. The gold you possess was not given you to form chains for your body, but to afford you means of releasing and feeding the poor. Say, therefore, continually, 'I renounce thee, Satan.' Nothing will give you greater security than this protestation, if you verify it by your actions. I intreat you, you who are preparing for baptism, to enter into the full meaning and force

of this engagement. For by this, you make a treaty and compact with the Lord. As when we engage servants, we first ask those that have offered themselves to us, whether they are willing to serve us: so does Christ, when he is going to take you into his service. He first asks you, whether you are determined to cast off that cruel and ferocious tyrant. On that condition he receives you. He does not force you into his service, and here see his goodness. . . . Christ paid down a price for us all, the price of his most precious blood, *for, you are bought*, says he, (1 Cor. iv, 20) *at a great price*. And still with this right that he has to you, he does not force you to serve him against your will. But, if you are not disposed to accept his offers of grace and happiness, if you have nothing of that generous feeling, which will prompt you most eagerly to devote yourself to his glorious service, he says, 'I do not force you, I do not compel you.' . . . And after all this, he does not require witnesses of our engagement, nor a written bond; he is satisfied with our simple word. If you say, from your heart, 'I renounce thee, Satan, and thy pomps,' Christ is satisfied. Let us therefore say, 'I renounce thee, Satan.' But, at the same time, let us reflect that the great day will come, when we shall have to give an account of our engagement. Let us be faithful in observing it, that we may then shew, that we have redeemed our pledge. The pomps of Satan are: theatres, circuses, and every thing that leads to sin."

The anointing of the Person baptised, on the crown of his head. Of this unction, by which the person baptised is anointed as a member of Christ, on whom the spiritual unction of the dignity of his head descends, early mention is made in the church.

To such St. Cyril of Jerusalem (before the year 387) says, "you have been anointed with the oil that has been blessed with exorcism: and you have been made partakers of that fruitful olive Jesus Christ. (Rom. xi, 17.) For being cut out from the wild olive, you have been engrafted in the fruitful olive: and every one of you has been made to receive of the richness of that true olive. The sacred oil with which you have been anointed, is an outward sign of the riches of Christ, which have been communicated to you, and of the extinction of all the influence of Satan over you." St. Cyril of Jerusalem, Catech. 2, Mystag.

Nicene Innocent I. (before the year 417), in his Epistle to Decentius, cap. 3, tom. 2, Council, Lab., writes thus, concerning this unction. "It is lawful for Priests, whether they administer baptism in the absence or in the presence of the Bishop, to anoint the person baptised on which shall have been consecrated by the Bishop not yet sign him on the forehead with the holy oil."

dile, this is to be performed only by Bishops, when they give the Holy Ghost.

St. Ambrose, Lib. de Myster. cap. 6, n. 29, admonishes the person who has been baptised, of the unction he immediately received. "After this, you went up to the Priest. Consider what followed: Was it not that of which David spoke, when he said (Ps. 132, v. 2); *Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.* This is the ointment of which Solomon said (Cant. i, v. 2), *Thy name is as oil poured out,*" n. 30. "Understand, why this was done. This unction flows upon you, that (1st Pet. ii, 19) you may become a chosen generation, a kingly priesthood: For we are all anointed by the spiritual grace, to be a kingdom and Priests to God."

The white Garment. St. Ambrose refers to this ceremony, when he says, "After this, you received a white garment, to remind you, that you had put off the habit of sin, and put on the pure robe of innocence." Lib. de Myster., cap. vii, n. 34.

St. Augustin says, "The souls of those infants, whom you see clothed in white, are purified from sin. The whiteness of this garment is an emblem of the purity of their souls." St. Aug. Sermon. 223, alias de divers, 81. n. 1.

St. Victor, Bishop of Vita, in the province of Byzacena, in his history of the Vandalic persecution, written in 487, relates a striking instance of the impression, which the ceremony of clothing the baptised person with the white garment, was calculated to make on the minds of the faithful. Elpidophorus, an apostate from the Catholic faith, was appointed judge at Carthage, and he condemned the most zealous of the Catholic confessors to be tortured. Muritta, the Deacon, who had assisted, when Elpidophorus was baptised in the bosom of the Catholic Church, being brought before him, took with him the chrismale, or white garment, with which, at the time he received Elpidophorus coming out of the font, he had clothed him, as an emblem of that innocence, which he engaged himself to preserve always unspotted. And producing it before the whole assembly, he said, "this robe will accuse you, when the Judge shall appear in Majesty at the last day. It will bear testimony against you to your condemnation. *Hæc sunt linteamina quæ te accusabunt, cum Majestas venerit judicantis.*" Victor. Vit. l. 5, c. 78.

The authorities, cited above, attest what ceremonies were performed, in the primitive ages of Christianity, by the Eastern and Western Churches, in the solemn administration of baptism. They also explain the purpose and meaning of these ceremonies, and shew that whilst they excited respect for the sacred rite, they conveyed so many instructions to the Catechumens and fai

cerning the state of sin in which man is born; the dispositions requisite for justification through Christ; the effects of the sacrament of baptism, and the dignity and obligations of a Christian. In adopting these ceremonies, the Church followed the example of Christ and his Apostles. When understood in the sense and meaning for which they were instituted, and in which they were explained by the Holy Fathers, they could not fail to confirm the faith and to excite the piety of the people. To see how carefully these primitive Christian ceremonies have been preserved in the Roman Catholic Church, we have only to compare the order of administering the sacrament of baptism, prescribed in the Ritual used at present in Rome and in the Catholic chapels in England, with that which is described in the "Liber Sacramentorum" of St. Gregory the Great. The following extract is taken from the edition published by Pamelius, tom. ii. Col. Agrip. an. 1571.

The Catechumen is interrogated before baptism. Page 257.

"Dost thou renounce Satan?"—*Ans.* "I do renounce him."

"And all his works?"—*Ans.* "I do renounce them."

"And all his pomps?"—*Ans.* "I do renounce them."

The Priest blows thrice on the face of the Catechumen, saying:
"Begone from him, Satan; give honour to the living and true God, and give honour to Jesus Christ, his Son, and to the Holy Ghost."
Page 258.

The Priest places his hand on the forehead, saying, "I put the seal of the Saviour, our Lord Jesus Christ, on thy forehead."

He does the same on his breast, saying, "I put the seal of the Holy Cross $\mathbf{+}$ of the Saviour, our Lord Jesus Christ, on thy breast."
Page 262.

Then the Priest puts his hand on the head of the infant, saying this prayer, "Almighty eternal God, Father of our Lord Jesus Christ, vouchsafe to look down on this thy servant, whom thou hast been pleased to call to the rudiments of faith," &c., *as in the Roman Catholic Ritual.*

Then the Priest blesses the salt, in this manner: "Exorciso te creatura salis," &c., *as in the Roman Catholic Ritual.*

He asks the names of the Catechumens, and puts a little of the salt in the mouth of each, saying, "Accipe—receive the salt of wisdom," &c., *as in the Roman Catholic Ritual.*

Again the Priest signs him with the sign of the cross, on his forehead, and says, "and this sign of the holy cross $\mathbf{+}$," &c., *as in the Roman Catholic Ritual.*

Again making the sign of the cross, he says this prayer, "Exorciso te immunde Spiritus, in nomine Patris, et Filii et Spiritus sancti," &c., *as in the Roman Catholic Ritual.*

The

The Priest makes the sign of the cross on the foreheads of all, and imposing his hand over their heads, he says the Lord's Prayer, the Creed, and a Prayer. Page 263.

Then he touches their nostrils and ears with his finger, wet with spittle. When he touches the right ear, he says, "Ephphetha ✙." Then the left, which is, ✙ be opened. Then the nostrils, &c., page 264, as in the Roman Catholic Ritual.

After this, he anoints him with the holy oil, making the sign of the cross, with his thumb, on the breast and between the shoulders, saying, "I anoint thee with the sanctified oil, in the name of the Father, and of the Son, and of the Holy Ghost." Page 266.

Then follows the blessing of the baptismal font, with such prayers as are now used in the Catholic Church. In the course of the blessing, the Priest blows on the water, and mixes chrism, or blessed oil with the water. Page 268.

Then the catechumen is baptised. "I baptise thee," &c. And the Priest makes the sign of the cross, with chrism, on the top of his head, saying, "Almighty God," &c., as in the Roman Catholic Ritual.

The child is clothed; the Priest says, "receive this white garment," &c., as in the Roman Catholic Ritual.

Nearly the same order of rites and ceremonies is prescribed in the Sacramentary of Pope Gelasius, which was committed to writing about 492.

Hence it appears, that these ecclesiastical ceremonies, which are called superstitious by men, who do not understand their origin and import, are found to be the religious rites and observances of primitive Christianity.

NOTE [I], page 99.

CONFIRMATION ADMINISTERED, NOT ONLY BY IMPOSITION OF HANDS AND PRAYER, BUT ALSO, BY THE UNCTION OF CHRISM, SOLEMNLY BLESSED BY THE BISHOPS OF THE CHURCH.

To this ancient rite ample testimony is borne by the Fathers of the Christian Church, in the earliest ages.

Tertullian writes, before the year 245, in his book on baptism: "Then, coming out from the font (of baptism), we are anointed with the holy unction, agreeably to the ancient discipline. next follows the imposition of hands, with the invocation of the Holy Ghost..." "The unction flows on the flesh, but it produces its effect in the spirit; as in baptism, the body is immersed in water, but the soul is washed from sin." Cap. 7.

"Then the hand is imposed, and by the blessing, the Holy Ghost is invoked and invited to descend." Cap. 8.

In his book "On the Resurrection of the Flesh," the same ancient writer says, "the flesh is washed, that the soul may be purified: it is anointed, that the soul may be consecrated. The flesh is sealed, that the soul may be strengthened: and, that the soul may be enlightened by the Holy Spirit, the body is overshadowed by the imposition of hands." Cap. 8.

In these passages, Tertullian describes the administration and effects of the sacraments of baptism and confirmation; which, in the primitive ages, were generally conferred at the same time. In describing the administration of confirmation, he mentions the imposition of hands, the invocation of the Holy Ghost, and the unction: by the effect of which external signs the soul is consecrated, enlightened, and strengthened.

We may trace the same rite, and the same doctrine, in the writings of the Fathers of the Greek and Latin Churches, in different countries, in the early ages of Christianity. They sometimes mention the imposition of hands, sometimes the unction of chrism, and sometimes both, in the administration of confirmation. They do not, on all occasions, mention every thing explicitly, that relates to the sacrament they are explaining.

St. Cyprian writes, about the year 258, "They, who had believed, in Samaria (Acts viii), had believed with a true faith, and were baptised in the one church, by Philip, whom the Apostles had sent. And, therefore, because their baptism was legitimate, it was not to be repeated. That alone, which was wanting, was supplied by Peter and John; that by prayer, and the imposition of hands, they might receive the Holy Ghost. The same thing is now done by us; when they, who have been baptised in the church, are presented to the Bishops, that by our prayer, and the imposition of hands, they may receive the divine Spirit, and be perfected by the seal of the Lord." Epist. 73.

St. Cyril, of Jerusalem (in the year 385), thus spoke to the newly baptised. "To you, when you came out from the font, was given the chrism, which is the image of that with which Christ was anointed, that is, the Holy Spirit... Take care, that you think it not common ointment, with which the forehead, and your bodily senses are symbolically anointed. The body, indeed, is anointed with that visible chrism; but the soul is sanctified by the Holy Spirit." Cat. Myst. iii, n. 1, 3.

St. Siricius, Pope before the year 398, writes, "As it has been decreed in our Synod, we admit these, as well as the Novatians, and other heretics, to the communion of the faithful, by invoking the Holy Spirit, and by the imposition of the hand of the Bishop, as it is practised in all the churches of the East and West." Epist. ad Himer, c. i. Conc. Gen. tom. ii, p. 1018.

St.

St. Jerom, before 420, writes, " This is the practice of the church, that when, in remote places, any have been baptised by the Priests or Deacons, the Bishop goes to them, and, having invoked the Holy Spirit, lays his hand on them." Dial. adv. Lucif. tom. i.

St. Innocent Ist, who was Pope from 402 to 417, thus writes to Decentius, Bishop of Eugubium, in Italy. " Priests may baptise in the presence of the Bishop, and anoint the baptised, with the oil that has been consecrated by the Bishop; but not lay it on their foreheads; because this is allowed to none but the Bishops, when they confer the Holy Ghost." Concil. Gen. tom. ii, page 1245.

When a person is baptised, he is anointed with chrism, on the top of the head. This is a part of the rite of *baptism*, and may be performed by a Priest. But when he is confirmed, he is anointed with chrism on the forehead. This is a part of the rite of *confirmation*, and can only be performed by a Bishop. It may be here observed, that Pope Innocent calls the chrism, *oil that has been consecrated by a Bishop*.

Of the consecration of the chrism, St. Cyril of Jerusalem makes mention in his 21st Catechesis.

By the Sacramentary of Pope Gelasius (written before 492), the consecration of the chrism was performed in the course of the mass of Thursday in holy week, or Maundy Thursday, which mass, in the sacramentary, is called *Missa Chrismalis*.

First, the oil for the anointing of the sick, is blessed immediately after the end of the prayer " nobis autem peccatoribus," &c., in the canon of the mass. The prayer of the blessing, " Emitte quæsumus Domine, Spiritum Sanctum Paraclitum," &c., is the same as is used for the blessing of the oil of the sick, to this day, by the Roman Catholic Church, as may be seen in the Roman Pontifical.

Then follows the benediction of the oil, which is performed by the same prayer, " Deus incrementorum et profectuum Spiritualium munerator, qui virtute sancti Spiritus," &c., as occurs in the Roman Pontifical for the blessing of the oil of Catechumens.

After that, the same Preface, wanting a few lines, is said, as is found in the Roman Pontifical, for the blessing of the Chrism. " Vere dignum, &c. qui in principio inter cætera bonitatis et pietatis tue munera," &c. The balsam is mixed with the oil, and the same prayer of exorcism is said, as occurs in the Roman Pontifical, though a little more diffusè.

In the office for Holy Saturday, the order of administering baptism is prescribed, after the prayers and ceremonies of blessing the font. The Rubric then says,

After this, the Holy Ghost is given to them, by the Bishop. In signing them, he imposes his hands over them, with these words, " Almighty God,

God, Father of our Lord Jesus Christ, who hast regenerated thy servants, of water and the Holy Ghost, and who hast given them the remission of all their sins: do thou, O Lord, send down upon them thy Holy Spirit, the Paraclete; and give them the spirit of wisdom, and of understanding; the spirit of counsel, and of fortitude; the spirit of knowledge and of piety. Replenish them with the spirit and fear of God, in the name of our Lord, Jesus Christ: with whom thou livest and reignest, God, for ever, with the Holy Ghost, world without end." *Answer.* "Amen."

Then he signs them on the forehead with Chrism, saying, "The sign of Christ to life everlasting." *Answer.* "Amen."

"Peace be with thee." Amen. "And with thy Spirit." *Liturgia Romana vetus, edente Lud. Ant. Muratorio, tom. i. Sacramentarium Gelasianum, pages 555, 556, 557, 571.*

From the above testimonies it appears, that the sacred rite of administering the sacrament of confirmation, according to the present practice of the Roman Catholic Church, is not of recent institution; but is the same as was observed in the earliest ages of the Christian Church.

NOTE [K], page 99.

THE PARTICULAR CONFESSION OF SINS, AND THE SACRAMENTAL ABSOLUTION OF PENITENT SINNERS, PRACTISED IN THE PRIMITIVE AGES.

THE confession of sins is made to the lawful ministers of the true Church, with the view of obtaining the remission of sin, by their ministry, through the merits of Christ. That Christ granted the ministerial power of remitting sins, not only to his Apostles, but to the lawful successors of the Apostles, was the belief of the Christian Church, in the primitive, and succeeding ages.

The Novatians denied to the Church the power of pardoning sins, which power had been exercised from the beginning. St. Ambrose (before the year 397), thus refutes their doctrine. "They pretend," says he, "that by reserving to him (Christ) alone the power of remitting sins, they shew respect to Jesus Christ, and, in this very thing, they dishonour him; by violating his commands, and rejecting his ordinance. For, as Christ in his gospel said: *what things you shall bind on earth, shall be bound also in heaven; and what you shall loose on earth, shall be loosed in heaven*; who is it that honours him most—he that obeys, or he that rejects his commands? The Church, by binding, and loosing sins, obeys in both. The Novatians content themselves with binding only, and will not loose sinners: though

though the power of doing both was given. Whence it follows, that one cannot be permitted, without the other. Both are allowed to the Church: neither is allowed to heretics; because it is a right conceded only to Priests. This right the Church claims to herself, since she alone possesses true Priests." St. Ambrose de Pœnit. lib. i, c. ii, t. iv, pages 386, 387.

St. Pacian, about the year 399, refuting the same Novatians, says "But you Novatians will say, that only God can grant the pardon of sins. That is true: but what he does by his ministers, he does by his own power. What did he say to his Apostles? *What you shall bind on earth, shall be bound in heaven; and what you shall loose on earth, shall be loosed also in heaven.* And why this, if sinners might be bound only, and not loosed? But, perhaps, the Apostles only had this power? Then they only, it must be said, had power to baptise; to confer the Holy Spirit; and to purify the Gentiles from their sins: for, in the same place, where he gives them power to administer the sacrament of baptism, he also gives them the power to loose sinners. Either then these two powers were peculiarly reserved to the Apostles, or they both continued to their successors; and, therefore, since it is certain, that the power of giving baptism and unction descended to the Bishops, to them has likewise come the power of binding and loosing." Ep. i, ad Sympron. Bib. Patr. Max. tom iv, page 306, 307.

St. Cyril, of Alexandria, about the year 444, writes, "It seemed good to Christ, that they, who had within themselves his divine Spirit, should likewise possess the power of forgiving sins, and of retaining such, as they judged proper: that Holy Spirit himself, according to his good pleasure, forgiving and retaining, through the ministry of men." In Joan. lib. xii. cap. i, tom. iv.

Concerning the particular confession of sins to the ministers of Christ, as a condition for obtaining pardon, we have the following among many other ancient testimonies.

St. Cyprian, about the year 258, writes, "Though some of these persons be remarked for their faith and the fear of God, and have not been guilty of the crime of sacrificing (to idols), nor of surrendering the holy scriptures; yet if the *thought of doing it* have ever entered their mind, this they confess, with grief and without disguise, before the Priests of God, unburdening the conscience, and seeking a salutary remedy." De lapsis, page 134.

"Every one must confess his faults, while he that has offended, enjoys life: while his confession can be received, and while the satisfaction and pardon imparted by the Priests, are acceptable before God." Ibid.

"It is required that sinners do penance, for a stated time, that, according

according to the rule of established discipline, they receive it; confession, and that by the imposition of the hand of the Bishop and Clergy, they be admitted to communion." Ep. xvii, page 39.

Origen, about the year 254, says, "There is yet a more severe and arduous pardon of sins, by penance, when the sinner washes his couch with his tears, and when he blushes not to disclose his sin to the Priest, and seek a remedy." Homil. ii, in Levit. tom. ii. Here, this ancient writer clearly specifies two conditions required on the part of the sinner, that he may obtain pardon of his sins by penance, viz. contrition, "washing his couch with his tears," and confession, "when he blushes not to declare his sins to the Priest."

To urge sinners to perform this arduous part of confession, Origen says; "At the last day all things will be revealed, whatever we shall have committed; what we have done in private; what in word only, or even in thought; all will be laid open. But, if while we are alive, we prevent this, and become our own accusers, we shall escape the designs of the accusing devil; for thus the Prophet says: let us be our own accusers." Hom. iii, in Levit. tom. ii, page 196.

Having stated how much they suffer, whose stomachs are loaded with humours and indigested food, he says, "So they who have sinned, if they hide and retain their sins within their breasts, are grievously tormented; but, if the sinner becomes his own accuser, while he does this, he discharges the cause of his malady. Only let him carefully consider, to whom he should confess his sin." Homil. iii, in psal. xxxvii, tom. ii p. 688.

They who are not holy, die in their sins. The holy do penance; they feel their wounds; are sensible of their failings; look for the Priest; implore health; and through him, seek to be purified." Homil. x, in Num. tom. ii. p. 302.

Lanctantius, about the year 309, writes, "Now, as all heretical sects deem themselves particularly Christians, and think theirs is the Catholic Church, it should be known, that where is confession, and penance, by which the sins, to which weak men are subject, are cancelled, there is the true Church." Instit. lib. vii, p. 233.

St. Basil, about the year 379, writes, "Necessarily, our sins must be confessed to those, to whom has been committed the dispensation of the mysteries of God." In Quæst. Brev. Reg. 288, tom. ii. p. 516.

Paulinus, the secretary of St. Ambrose, relates in the history of his life; "That as often as any one, in doing penance, confessed his faults to him, he wept, so as to draw tears from the sinner. He seemed to take part, in every act of sorrow. But as to the occasion, or causes of the crimes, which they confessed, these he revealed to no one, but to God, with whom he interceded." In vita Ambrosii, n. 39, p. 10, in fine, tom. ii, operum ed. Paris, 1686.

Pope

Pope Innocent I. in his canonical Epistle to Decentius, written in 416, speaks thus: "As to penitents, if no sickness intervene, they must be absolved on the Thursday before Easter, according to the practice of Rome. But in estimating the grievousness of sins, it is the duty of the Priest to judge, attending to the confession of the penitent and the signs of his repentance; and then to order him to be loosed, when he shall see due satisfaction made. But if there be danger of death, he must be absolved before Easter; lest he die without communion." Can. vii. Conc. Gen. tom. ii. p. 1247.

St. Augustin, before the year 430, writes, "Ye that have been guilty of the sin of adultery—do such penance, as is done in the Church, that the church may pray for you: Let no one say, I do it secretly; I do it before God; he knows my heart, and will pardon me. Was it then said without reason, *what you shall loose upon earth, shall be loosed in heaven*? Were the keys then given to the church for no purpose?" Hom. 49, tom. x.

Here St. Augustin declares, that it is not sufficient for the sinner to do penance before God, but that he must do it as it is done in the church, by manifesting his guilt to those who have power to loose the penitent sinner, by absolution, and who have the keys of the kingdom of heaven.

Pope Leo, the Great, about the year 450, writes thus: "Christ gave power to them, who are appointed to govern his church, to prescribe a course of penance to such as confess their sins, and to admit them through the gate of reconciliation to the communion of the sacraments, after they have been purified by a salutary confession. Epist. cxxxii.

The practice of confession, for the purpose of obtaining the remission of sin, by the absolution of the Priest, has constantly been observed in the Greek Church, as well as in the Latin, from the earliest ages; as appears from their ancient Penitentials, and books of the administration of the sacraments, as well as from the testimonies of the Greek Fathers cited above.

In the primitive times of Christianity, the necessity of having frequent recourse to confession was less than in later ages, when the fervour of Christians was diminished and they became less diligent in observing the precepts of the gospel. In the beginning, they were severely tried, and were well instructed and exercised in the rules and duties of Christian morality, before they were admitted to the sacrament of baptism. Their zeal to maintain the purity of their character was great; as was also their horror of whatever might defile that purity. Living in times of persecution, they were less exposed to dangerous occasions of sin in the world, and they gave

their whole hearts to God, and were less liable to be seduced by the world.

their attention more to God, and the great affair of the salvation of their souls, having their conversation in heaven. Yet, even in those times of fervor, many fell into sin; who, having lost the innocence imparted by their first baptism, could only recover grace and find salvation, through the second baptism of true penance. For the regulation of the practice of doing penance, penitential canons, or rules prescribing a proportioned penance for different kinds of sins, were formed so early as the second century. The discipline of canonical penances was in force, both in the Eastern and Western Churches, in the second century, and is treated of at large in whole volumes by Tertullian, the oldest Latin ecclesiastical writer, by St. Cyprian, and others. We have extant the *canonical epistle* of St. Gregory Thaumaturgus, in the East, written in the year 250, so called, because in it, he prescribes Canons or rules apportioning penances to the quality and enormity of sins. We have also, in that and the following century, the *canonical epistles* of St. Dionysius, of St. Peter of Alexandria, of St. Basil, and of St. Gregory of Nyssa, and the penitential canons of many councils. These canonical epistles of the Greek Church are published by Bp. Beveridge, in his *Canons Ecclesie Græcæ*, tom. ii. In England, St. Theodore, Archbishop of Canterbury, in the year 690, and Egbert, Archbishop of York, in the year 740, published their *Penitentials*. This discipline, though with some mitigations in several places, was enforced both in the Latin and Greek Church, for the space of twelve hundred years.

In the long list of sins which the canons detail, and for which specific penances were enjoined, some are such, as could have been known only by the voluntary confession of the sinner. Therefore the enforcement of the canons, and the enforcement, or duty, of confession, public or private, went together. Penitents, before Lent, confessed their sins to the Bishop, or some of the Priests approved by him for this function. The very name of *Shrovetide* signifies, in the language of our Saxon ancestors, the time of confessing of sins, which they did, before the beginning of Lent. If the Priest, who received the confession, found any case to require canonical penance, the penitent was remitted to the Bishop, or his Penitentiary, who enjoined the terms and conditions of the penance, according to the canons. Those who were guilty of public scandalous sins, were ordered to make a public confession of them. But a public confession of secret sins was not required. The manifestation of some was strictly forbidden. Yet even those who had privately confessed their secret sins, might perform a course of penance, without betraying their guilt. In those times, many, innocent of any crime, voluntarily subjected themselves, out of devotion, to a course of penance such as the canons prescribed for sinners.

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If a woman had been guilty of adultery, and her sin was secret, it was forbidden to subject her to such a course of penance, as would raise any suspicion of her crime. St. Basil declared, in his canonical epistle to St. Amphilochius, "That women guilty of adultery, and who had confessed it, should not be exposed to public notice, agreeably to what the Fathers had appointed; lest it should be an occasion of her death." St. Basil ep. 199, ad. Amphiloc. Can. 34, t. ii. p. 171, or tom. iii. p. 295.

When some had indiscreetly required sinners to make a public confession of secret sins, St. Leo condemned their presumption, which he calls unjust, and contrary to the apostolic rule, "Since it is enough," says he, "to discover the guilt of consciences in secret confession, to the Priests alone." St. Leo, ep. 136.

It is evident therefore that the secret, as well as public confession of sins was practised, in the Christian Church, both in the East and West, during the twelve-hundred years, beginning with the second century, that the penitential canons were in force. This confession was made with a view of obtaining sacramental absolution of the sins confessed, which, according to the practice of Rome, was given to public penitents, on the Thursday before Easter, as Pope Innocent I. testifies, in his canonical epistle to Decentius, cited above.

NOTE [L], page 99.

THE FAST OF LENT, AN APOSTOLICAL INSTITUTION, OBSERVED, IN THE EARLIEST AGES OF THE CHRISTIAN CHURCH, AS A DUTY OF CONSCIENTIOUS OBLIGATION.

If we trace back the religious observance of Lent, in the Christian Church, through every age from the present time, we shall find it clearly mentioned in the councils and ecclesiastical writers of every century, up to the very first. These monuments and vouchers, in all parts of the church, evidently carry it as high as any such monuments are extant, that is to the time, when the immediate disciples of the Apostles were living and governed the chief sees.

The dispute which was raised in the second century about the day on which the feast of Easter was to be kept, was called by Eusebius (lib. v. Hist. cap. 23) the question about the time, "when the solemn fast was to be closed." St. Polycarp went to Rome to confer with Pope Anicetus on this subject, in the year 158.

Origen, about the year 254, writes: "We have the days of Lent consecrated to fasting. Also the fourth and sixth days of the week, on which we solemnly fast. Homil. xi, in Levit. t. ii. In Homil. x he names the "forty days fast of Lent."

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St. Athanasius, before the year 373, says, speaking of what had been done by Gregory the Arian, "These things were transacted in the holy time of Lent itself, about the feast of Easter, when the brethren fasted." In Encycl. t. i. p. 114.

St. Ambrose writes about the year 397, "Except Saturday and Sunday, we fast every day in Lent." Lib. de Elia et Jejunio c. 10. tom i.

The ancient Fathers attest that the Fast of Lent is an Apostolical tradition, or institution.

St. Leo, about 450, says, "Let the Apostolical institution of forty days be spent in fasting." Serm. vi, de Quadrages.

The fast of Lent was enforced and observed in the primitive ages, as a duty of conscientious obligation.

St. Ambrose says, "To neglect entirely the fast of Lent is a marriage."

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sacrilege: to transgress it in part, is a sin." Homil. vii, now xxiii, n. 2.

In the 69th of the Apostolical Canons, it is enacted, "If any Bishop, Priest, Deacon, Reader, or Precentor, does not fast the forty days of the Passover, or (the weekly stations of) Wednesday and Friday, unless through bodily weakness he be not able, let him be deposed. But if he be a layman, let him be excommunicated."

From the Canons of Councils, the writings of the Fathers, and the practice of the church, from the first ages down to the present time, it appears that the fast of Lent was observed from the beginning as an Apostolical and ecclesiastical law, binding all Christians, as far as health and strength permitted.

NOTE [M], p. 99.

HOLY ORDERS, MATRIMONY, AND EXTREME UNCTION, WERE ADMINISTERED, IN THE EARLIEST AGES OF THE CHURCH, AS SACRAMENTS OR INSTITUTIONS OF CHRIST, BY WHICH GRACE WAS CONFERRED.

1°. *On Holy Orders.*

THE principal rite by which Bishops, Priests, and Deacons were ordained from the beginning, was the imposition of hands, accompanied with a set form of words; to this other rites were added, which belonged at least to the integrity of the ordination. By the sacred rite of ordination, the ministers of the church were consecrated, and power and grace were given to them to perform such offices, as belong to their order, and regard the worship of God and the salvation of souls.

The rite of ordination, by which this sacred character, this power and grace are conferred on those who are made ministers of Christ, was practised from the beginning in the Christian Church.

In the fourth Council of Carthage, in the year 398, mention is made of the ordination of Bishops, Priests, and Deacons, by the imposition of hands, and prayer. On the ordination of a Priest it is there said, "When a Priest is ordained, while the *Bishop blesses him*, and *holds his hand over his head*, the other Priests present shall hold their hands near to that of the Bishop, over his head." Conc. Carth. can. ii. Conc. Gen. tom. ii.

St. Ambrose, or the ancient author of the book on the sacerdotal dignity among the works of St. Ambrose, speaks of the character and grace conferred by the sacrament of orders, in these words, "Who gives the episcopal grace? God, or Man? You will answer without doubt, God: yet God gives it by the ministry of

It is

man who imposes his hand, it is God who bestows the grace. The Minister imposes his suppliant right hand; and God gives the blessing with his powerful right hand. The Bishop performs the rite of the ordination; but it is God who confers the dignity of the sacred character." cap. v.

St. Chrysostom speaks the same language, in his 14th Homily, on the acts of the Apostles, on the words, *and when they had prayed, they laid their hands upon them.* (Acts vi, 6.) "They were ordained by prayer. This is the *χειροτονία*, the laying on of hands, that is, ordination. The hand is laid on, but God operates: it is his hand, when the ordination is duly performed, that touches the head." tom. ix. The holy Father here teaches that spiritual grace is conferred by the operation of God, when this external rite is performed.

The same doctor of the church expresses himself in the following words, on the origin and excellence of the powers of the Christian Priesthood. "Though the Priesthood be exercised on earth, yet it is of a heavenly character. For neither man, nor angel, nor archangel, nor any created power, but the Holy Ghost himself, established that sacred order, and taught men to think, that they exercised a ministry of angels, in a mortal body. Wherefore, whoever is exalted to the Priesthood, ought to be as pure, as if he were already in heaven, among those blessed spirits. When you see our Lord, placed upon the altar, and there offered up, the Bishop celebrating the sacrifice, and praying, purpled, as it were, with that precious blood, do you seem to yourself to be amongst men, and still dwelling on earth? Living, as yet, upon earth, Priests dispense the things of heaven, and they have received a power, which God would not give to angels, nor archangels. It was not to angels, but to Priests that he said, *whatsoever you shall bind on earth, shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven.* (Matt. xviii. 18.) Temporal princes have power to bind the body; the episcopal power binds the soul, and is connected with heaven; God ratifying above, what the Bishop does below; the Master confirming the sentence of his servant." St. Chrysostom, *De Sacerdotio*, lib. iii, tom. iv.

St. Augustin teaches, that ordination is a sacrament, no less than baptism. "Both (baptism and order) are sacraments, and both are by a certain consecration given to man: the first, when he is baptised: the second, when he is ordained: and, therefore, in the Catholic Church, neither of them is repeated." St. Aug. *contra Ep. Parmen.* lib. ii, cap. xiii, tom. vii.

St. Leo writes, "Besides the authority of general practice, which we know to have come down from the teaching of the Apostles, the Scripture declares, that when Paul and Barnabas, by the command

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of the Holy Spirit, were sent to preach the Gospel to the Gentiles, they (Simon, Lucius, and Manahen,) fasting and praying, laid their hands upon them; and this, that we might know, how great should be the caution of them that give, and of them that receive it, that the sacrament of so high a grace be not performed negligently." Ep. xi, al. lxxxi, ad Dioscor. Alex.

In the Sacramentary of Pope Gelasius, we have the prayers for the blessing of those who are thereby promoted to different orders.—*Liturgia Romana vetus*, edente L. A. Muratorio, tom. i, p. 621, 622.

In the Sacramentary of St. Gregory, the greater part of the prayers and ceremonies, by which all the orders are conferred, are given nearly in the same words and form, as those which are now observed in the Roman Pontifical.—See *Liturgia Romana*, tom. ii, p. 405, &c.—*Ex Codice Vaticano, sæculi Decimi*.

2°. On Matrimony.

Christian matrimony was, from the first ages of the church, considered as a sacrament, by which grace is given to those, who worthily receive it.

Tertullian, about 245, thus speaks of a Christian marriage:—"How can I describe the happiness of that marriage, which the church approves, the oblation confirms, the angels proclaim when sealed, and the Father ratifies." *Lib. ad Uxorem*, c. ix, p. 282.

St. Ambrose, about the year 397, writes, "We know, that God is the Lord, and the guardian of marriage, who will not suffer another's bed to be defiled. He that commits this crime, sins against God, whose law he violates, whose favour he renounces; and therefore, because he sins against him, he loses the participation of this heavenly sacrament." *Lib. i, de Abraham*, c. vii, tom. i.—In his 33d Epistle ad Vigil, the same Father says, "The marriage must be rendered holy, by the sacerdotal blessing."

St. Augustin speaks of marriage as a sacrament in various parts of his works. In his book *de Bono Conjug* he writes, "In the marriages of our women, the sanctity of the sacrament is of the greatest weight," c. xviii, t. vi. "In all nations, the great good of marriage consists in the propagation of children, and the fidelity of the parties; but among Christians, there is, besides, the holiness of the sacrament." *Ibid.* c. xxiv.

St. Leo, about 460, teaches, that "the nuptial union has, from the beginning, been so appointed, that besides the conjunction of man and woman, there should also be the sacrament of Christ, and his church." Ep. ii, al. xcii, ad Rusticum.

The doctrine, that Christian matrimony is a sacrament, which confers grace on the parties, who worthily receive it, is indeed the common

doctrine of the Latin and Greek church, even of all the heretical and schismatical churches in the East, as is evident from the rituals and books of the administration of sacraments, used by the Greek church, and the churches of the Copths, the Jacobites, the Nestorians, and others.

3°. *On Extreme Unction.*

This sacred rite, which is administered in the Roman Catholic church to dying persons, in order to strengthen them with grace to bear their sickness with patience, and to die happily, has been used as a sacrament, both by the Latin and Greek churches, from the earliest times.

Pope Innocent I. about the year 417, in his letter to Decentius, an Italian Bishop, after having remarked, that the traditions of the Apostles should be every where observed, and particularly those of Rome, which are derived from St. Peter, says, "You cite the words of St. James, *Is any man sick among you, let him bring in the priests of the church, &c.* This passage, doubtless, is to be understood of the sick among the faithful, who may be anointed with the holy chrism; which, when consecrated by the Bishop, not only Priests, but all Christians, may use, in anointing themselves and others, in cases of necessity. . . . When the Bishop can, or is inclined to attend, he may give his blessing, and anoint with that chrism, which it was his office to consecrate." Ep. ad Decent. Conc. Gen. tom. ii.

St. Augustin thus spoke to the faithful:—"As often as sickness happens, the sick man should receive the body and blood of Christ, and then anoint his body, in order to comply with the words of the Apostle, *Is any man sick among you, &c.* Consider, brethren, that he who, in his sickness, has recourse to the church, will deserve to obtain the restoration of his health, and the forgiveness of his sins." Serm. ccxv. de temp. t. x.

In the Sacramentary of St. Gregory the Great, are found the ancient rite of blessing the holy oil, with which the sick are to be anointed, and the form of administering this sacrament, by prayer, and the unction of the senses of the sick person, with the blessed oil. It is there prescribed, that he should be anointed in the form of a cross. The Priest says, "I anoint thee with the holy oil, in the name of the Father, and of the Son, and of the Holy Ghost, &c. . . . and may this sacred unction of oil be to thee an expulsion of disease and weakness, and the wished-for remission of all thy sins." Then he communicates him, with the body and the blood of the Lord." S. Greg. lib. Sacrament. Oratio ad infirmum ungendum.

NOTE [N] p. 100.

IN THE PRIMITIVE TIMES IT WAS HELD NECESSARY THAT ALL CHURCHES, AND THE FAITHFUL DISCIPLES OF CHRIST, WHEREVER THEY WERE DISPERSED, SHOULD BE IN COMMUNION WITH THE PARTICULAR CHURCH OF ROME, AS THE FIRST CHURCH IN THE CHRISTIAN WORLD, AND THE CENTRE OF UNITY.

St. Irenæus, who died in the year 202, thus expresses himself on this subject:—"As it would be tedious to enumerate the whole list of successors in all the episcopal sees, I shall confine myself to that of Rome, the *greatest*, and *most ancient*, and *most illustrious church*, founded by the glorious Apostles, Peter and Paul, receiving from them her doctrine, which was announced to all men, and which, through the succession of her Bishops, is come down to us. With this church, on account of its superior headship, it is necessary that every other church, that is, the faithful of all countries, should be in communion, (*convenire*). They, therefore, having founded and instructed this church, committed the administration thereof to Linus. To him succeeded Anacletus; then, in the third place, Clement. To Clement succeeded Evaristus, to him Alexander, and then Sixtus, who was followed by Telesphorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the Apostles, now governs the church." Adv. Here. l. iii, c. iii.

Tertullian, who died in 245 writes. "Let them (the heretics) produce the origin of their Churches; the regular succession of their Bishops. Smyrna has her Polycarp, appointed by St. John: Rome her Clement, ordained by St. Peter; and so the other Churches. . . . In Italy there is Rome; an authority, to which we can readily appeal. Happy Church, which the great Apostles fully impregnated with all their doctrine and with their blood." De Præscrip. c. xxxii and xxxvi.

St. Cyprian, who suffered martyrdom in 258, writing to Pope Cornelius, states the improper conduct of certain Schismatics, who had gone from Africa to Rome, and says; "After these attempts, having chosen a Bishop for themselves, they dare to sail and to carry letters from Schismatics and profane men to the *chair of Peter*, and to the *principal Church*, whence the sacerdotal unity took its rise; not reflecting, that the members of that Church are Romans, whose faith was praised by St. Paul, to whom perfidy can have no access." Ep. 59.

St. Optatus of Milevis, about the year 380, writes thus to Parmenianus the Donatist, "You cannot deny that St. Peter, the chief of the Apostles, established an episcopal chair at Rome: this chair was one; that all others might preserve unity, by the union which they hold with it; . . . so that now, he is a Schismatic and an offender, who sets up another, against the only chair." De Schismat. Donat Lib. 2.

St.

St. Jerom, seeing a division in the church of Antioch, and not knowing whom to adhere to, wrote two letters to Pope Damasus, in 376 or 377, to consult him, how he ought to act. In the first he says, "I am joined in communion with your Holiness; that is, with the chair of Peter. Upon that rock I know the church is built. Whoever eats the lamb out of that house, is a profane person. Whoever is not in the ark, shall perish in the deluge. . . . Whoever gathers not with you, scatters; he who is not Christ's, belongs to Antichrist. . . . Order me, if you please, what I should do." Not receiving a speedy answer, St. Jerom wrote a second letter, conjuring his Holiness to answer his difficulties, and not despise a soul, for which Jesus Christ died. "On one side," says he, "the Arian fury rages, supported by the secular power: on the other side the church (at Antioch) being divided into three parts, each would needs draw me to itself. All the time, I cease not to cry out, Whoever is united to the chair of Peter, he is mine!" Ep. 14 & 16, ad Damas.

From these and other testimonies, which might be cited, we may see, that in the early ages of the Christian church, the Bishop of Rome, as the successor of St. Peter, was respected as the visible head of the church of Christ on earth, as the common Father of the faithful, and as the centre of unity, in faith and government. We may also see, that all true Christians felt it to be their duty, to be united in communion with him, as members with their head, as children with their Father, and as subjects of the kingdom of Christ, of which he was acknowledged to be the supreme Ruler on earth.

NOTE [O], page 100.

THE BISHOPS OF ROME HAVE EVER BEEN ACKNOWLEDGED, FROM THE EARLIEST AGES OF CHRISTIANITY, AS THE SUPREME RULERS ON EARTH OF THE WHOLE CHURCH OF CHRIST; AND HAVE EXERCISED AN ACKNOWLEDGED PRIMACY OF SPIRITUAL JURISDICTION, AS OF DIVINE RIGHT, OVER ALL OTHER PARTICULAR CHRISTIAN CHURCHES.

The truth of this assertion will be shewn, by well attested acts of the acknowledged exercise of this superior jurisdiction over the Eastern and Western Churches, before and after the division of the empire.

1°. Pope Victor, in order to maintain unity of discipline in the church, insisted on the churches of Lesser Asia conforming to the observance of the church of Rome, and of other Christian churches, respecting the time of celebrating Easter. Several councils held at Rome, in Palestine, in Gaul, and other places, had unanimously determined the point, according to the Roman custom.

Polycrates,

Polycrates, and other Asiatic Bishops, were determined to adhere to their own custom. Pope Victor, at last, threatened to cut them off from the communion of the church. St. Irenæus, in 200, wrote a letter to the Pope, in his own name, and in that of his brethren in Gaul, recommending a toleration of the custom for some time longer, and advising him, not totally to cut off so many churches from the body of the universal church. But neither the Asiatic Bishops, whom Pope Victor had threatened with excommunication, if they refused to comply with his requisition; nor those, who endeavoured to dissuade him, out of motives of prudence and charity, from carrying his threat into execution, are known to have ever questioned his right to enforce his requisition. What could have given the Bishop of Rome jurisdiction over the churches in Asia, but the character of Supreme Pastor of the Universal Church? See Euseb. lib. 5, Hist. c. 24, et epist. Polycrat. ad Vict. ibidem.

2°. About the year 255, St. Stephen, Bishop of Rome, condemned the practice of rebaptising those, who had been otherwise, in due form, baptised by heretics. He required that St. Cyprian, of Carthage, and Firmilianus, of Cæsarea, in Cappadocia, should conform to the tradition of the church in that respect; and threatened them with excommunication if they did not comply. By what authority did Pope Stephen act? By the supreme authority of the Apostolic See, as Firmilianus insinuates, in his epistle to St. Cyprian, tom. i, Conc. page 737.

St. Vincent, of Lerins, observes on this subject, in his first Commonitorium, cap. 5, "Then Stephen, of blessed memory, Bishop of the Apostolic See, made resistance, together with his other colleagues, to the erroneous practice of St. Cyprian, &c., distinguishing himself above the rest by his zeal; and thinking it becoming, I conceive, so much to surpass all others by his exertions, in defending the faith, as he was raised above them all by the authority of his see." St. Cyprian himself, in his letter to Pope Cornelius, calls the church at Rome, *the chair of Peter, and the principal church, whence the sacerdotal unity took its rise, &c.* Ep. 59.

3°. About the year 269, some of the faithful of Alexandria, suspecting St. Dionysius, the Patriarch of that See, of entertaining opinions against the consubstantiality of the Son, laid an accusation against him, before St. Dionysius, Bishop of Rome. The Pope called upon the Patriarch to give to him an account of his faith. The Patriarch cleared himself, by the letter, which he accordingly wrote, to refute the charge, and defend his character. St. Athanasius bears testimony to this fact, in his book on the Synods of Rimini and Seleucia. Why did the Catholics of Alexandria carry their charge against their Patriarch to the Bishop of Rome? Why did the Patriarch of

Alexandria

Alexandria submit to justify himself before the Bishop of Rome; but because they acknowledged in his see a superior tribunal and jurisdiction, even over the Patriarchs of the East?

4°. When St. Athanasius was expelled from his see, by the Arians, Pope Julius cited him and his enemies, before the tribunal of the Apostolic See. Why did these Patriarchs, and other Bishops of the East, submit to these citations? Was not this an acknowledgment of their subordination to the superior authority of the Bishop of Rome? Pope Julius, in his celebrated epistle to the Eusebians, in the year 341, inserted by St. Athanasius in his second Apology against the Arians, says, that he had cited to a synod at Rome Athanasius, whom they had accused. "He came," says the Pope, "not of his own accord, but after he was sent for, and had received our letters. . . . But why was not particular information communicated to us, concerning the church of Alexandria? Do you not know, that it is the custom, for the case to be first laid before us in writing, in order that from hence a just decision may be sent? Certainly, if any such suspicion were entertained against the Bishop of that see, it should have been communicated to this church. . . . The rule which I give you, is that, which we have received from the blessed Apostle Peter, and I believe it to be so well known to every body, that I should not have mentioned it, had I not been thrown into such a state of anxiety by what has taken place."

From this letter of Pope Julius, which St. Athanasius himself inserted in his Apology, it appears, that St. Athanasius, Patriarch of Alexandria, obeyed the citation of the Pope; that what the Pope did on this occasion, was not a novel act, but an ancient custom; and that in following it, he proceeded according to the rule of government received from St. Peter.

On this subject Theodoret writes, lib. ii, Hist. c. 3, tom. 3, "The Eusebians sent to Julius, the Roman Bishop, the calumnies which they had got up against Athanasius. Julius, following the ecclesiastical rule, commanded them to come to Rome, and appointed a day for the hearing of Athanasius."

5°. Pope Julius, in the year 341, by his apostolical authority, restored St. Athanasius, Patriarch of Alexandria; Paul, Bishop of Constantinople; Marcellus, Bishop of Ancyra; Asclepas, Bishop of Gaza; and Lucius, Bishop of Adrianople, to their sees, of which they had been deprived by the Arians. Of this proceeding Sozomen writes in the following words, lib. iii, Hist. Eccles. cap. 7 :—"When the Bishop of Rome had heard the accusations against them, and had found that these Bishops all adhered to the faith of the Council of Nice, he re-
 c to his communion. And as, by the dignity of his see,
 d with the care of all, he reinstated each one in his own
 respective

respective church."—Socrates, lib. 2, c. 15, also states, that "Athanasius, Paul, Asclepas, Marcellus, and Lucius, went to Rome, and exposed their case to Julius, Bishop of that city. He, by virtue of the prerogative of his see, sending them with letters, full of vigour, to the Bishops in the East, restored to each of them his respective see." It was by the supreme authority and prerogative of the See of Rome, that this jurisdiction was exercised over Bishops and Patriarchs in Asia, and Egypt.

6°. When Eustathius, Bishop of Sebaste, in Armenia, had been condemned and deposed by a council of Arians, held at Melitina in 360, he appealed to Pope Liberius. The Pope restored him to his see, after he had complied with the proposals made to him. Eustathius produced the letters of the Pope, before the Bishops assembled in council at Tyana, in Cappadocia; and in consequence, without any question about the authority of Pope Liberius, he was put in possession of his church. This is stated by St. Basil the Great, in his 74th letter, ad Occidentales Episcopos de Eustathio Sebasteno.

7°. In the year 403, St. Chrysostom, Patriarch of Constantinople, was unjustly condemned, and deposed, by a synod of thirty-six Bishops, held in a church at Chalcedon, called the Synod at the Oak; where Theophilus, Patriarch of Alexandria, presided. St. Chrysostom wrote to Pope Innocent, entreating him to declare null and void all that had been done, as no injustice could be more notorious. His letter to the Pope is conceived in these words:—"Write, I pray, and by your authority decree, that these iniquitous acts, done in my absence, and without any refusal on my part to submit to a lawful tribunal, shall be of no effect. Subject the authors of these proceedings to the censures of the church. Send your orders, that I, who am innocent, who am not convicted, nor proved, nor found guilty of any crime, may be restored to my church." Epist. 1, ad Innocent.—Surely this appeal from St. John Chrysostom, the most illustrious Patriarch of Constantinople, to the Pope, was a strong testimony of the authority of the tribunal of the Apostolic See, and of the superior jurisdiction of the Bishop of Rome over even the Patriarchs of the East. The ancient custom of appealing to Rome, had been confirmed by the 3d, 4th, and 7th Canons of the General Council of Sardica, in 347, which was as an appendix to the Council of Nice. By those Canons, it was declared, that any Bishop deposed by a synod in his province, has a right to appeal to the Bishop of Rome.

8°. When the Council of Milevum, in Africa, had, in 416, condemned the Pelagian errors, St. Augustin wrote a letter to Pope Innocent I. in the name of the council, in these words:—"Since the Lord, by the signal gift of his grace, has placed you in the Apostolic See, and, in our times, has exhibited such a character in your person, that it will be rather imputed to our negligence, than to any haugh-

tininess or neglect of duty on your part, if we do not expose to your Holiness, what seems necessary for the good of the church; we therefore beseech you to give your pastoral attention to the dangers of the weak members of Christ. A new heresy, a pernicious tempest has been raised, by the enemies of the grace of Christ, who are endeavouring, by their impious discourses, to deprive us of the blessing we implore in the Lord's Prayer. . . . But we think, that with the merciful aid of our Lord Jesus Christ, who is pleased to direct you, when you apply to him for counsel, and to grant your petitions, those, who entertain these perverse and pernicious doctrines, will yield to the authority of your Holiness, which is derived from the authority of the Holy Scriptures," &c. Epis. 92, ad Innoc. 1.

Could Pope Innocent have exercised his apostolical authority in the churches of Africa, in suppressing the Pelagian errors, if he had not been the Supreme Pastor of the whole church? Could St. Augustin, and the Bishops of this African council, have declared that this authority, which they invoked, was derived from the authority of the sacred Scriptures, if they had not acknowledged it to be of divine institution, and divine right?

Pope Innocent, in his answer to this letter, writes, "That all ecclesiastical matters, throughout the world are, by divine right, to be referred to the Apostolic See; that is, to Peter, the author of its name and honour." He commends the Bishops of this council, for so doing: "Following," says he, "the ancient rule, which you know with me, has been always observed, by the whole world."

The confirmation, given by Pope Innocent to the Council of Milevum, and also to that of Carthage, held the same year, being brought to Africa, St. Augustin said, "The decisions of the two councils having been already sent to the Apostolic See, the rescripts are also come from thence. The cause is now finished. Would to God, that the error may at last have an end." St. Aug. Sermon. 131, n. 10.

9°. Nestorius, Patriarch of Constantinople, taught false doctrine in his church. Pope Celestine, well informed of the fact, commissioned St. Cyril, Patriarch of Alexandria, in his name, to proceed against Nestorius, and to deprive him of the communion of the church, unless he retracted his error. The Pope gave the commission to St. Cyril in these terms: "Wherefore you, with the authority of this see, and acting in our name, place, and power, shall execute this sentence, with the utmost rigour; viz. that, if within ten days, to be counted from the day on which this our admonition is signified to him, he does not in express terms anathematise his wicked doctrine, your Holiness shall immediately provide for that see, and he shall know that he is excommunicated." Epist. ad Cyrillum, 1 part. Conc. Ephes. cap. 15.

The Bishops of the General Council of Ephesus, in 431, thought it

is their duty to comply with the injunction of this letter of Pope Celestine. They motive the sentence of the deposition of Nestorius in these words: "Compelled by the sacred canons, and by the epistle of our most holy father and fellow minister, Celestine, Bishop of the Church of Rome, bathed in tears, we proceed to pronounce this doleful sentence against him." Act 1, Conc. Ephes.

In the second action, or session, the Pope's Legate spoke in these terms:—"We give thanks to this holy and venerable Synod, that after the letters of our holy and blessed Pope had been read to you, you expressed your joyful feelings to your holy Head, by your acclamations. For you are not ignorant, that the blessed Apostle Peter is the head of all the faithful, even of the Apostles." In this address to the fathers of the council, the Bishop of Rome is called their head.

The same Legate spoke more explicitly on this subject in the third action. "There is no doubt, indeed it is known to all ages, that the most holy and blessed Peter, prince and head of the Apostles, pillar of the faith, and foundation of the Catholic church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and that the power of binding and loosing was given to him; who, to this time, and at all times, lives and exercises judgment in his successors. Hence our holy and most blessed Pope Celestine, Bishop, who is the successor in order, and holds the place of Peter, has sent us to this synod, to supply his presence."

Juvenal, Patriarch of Jerusalem, spoke thus in the fourth action:—"It was the duty of John, the most reverend Bishop of Antioch, considering this holy, and great, and general synod, to come without delay, and clear himself of those things, which are laid to his charge, before the Apostolic See of Rome, which is with us here; and to shew obedience, and to do honour to the apostolical holy Roman Church of God, by which the Church of Antioch must be directed and judged, as custom, derived from the apostolic rule and tradition, particularly requires." This is the language of the Patriarch of Jerusalem, proclaiming, before a general council, held in the East, the superior judicial authority of the Bishop of Rome over the Patriarch of Antioch.

In the General Council of Chalcedon, held in 451, the Legates of Pope Leo pronounced sentence against Dioscorus, Patriarch of Alexandria, in these words:—"Wherefore the holy and most blessed Pope, Leo, head of the universal church, invested with the dignity of the Apostle Peter, who is named the foundation of the church, and the rock of the faith, and the keeper of the gate of the kingdom of Heaven, hath, by us his legates, with the consent of the holy synod, stripped him (Dioscorus) of his episcopal dignity, and removed him from every sacerdotal function." *Epist. S. Leonis ad Episcopos Gallias*. In this instance, Pope Leo exercised a high act of his primacy,

macy, in the General Council of Chalcedon ; when, in his name, and by his authority, as head of the universal church, and as invested with the dignity of Peter, sentence was pronounced against the second Patriarch of the church, with the consent of the whole synod, acknowledging this right and authority in the Bishop of Rome.

Must there not then be an error in the assertion, that the acts of Councils, the language of Fathers, of Bishops, and even of Popes, contradict the pretensions of the Papacy (to supreme spiritual jurisdiction over every part of the Church of Christ), and trace its rise, after the division of the empire, which took place about the year 378 ?

Surely sufficient proof is given, in the authentic testimonies cited above, of the acknowledged exercise of the supreme jurisdiction of the Bishop of Rome over the Bishops and Patriarchs of the East, in many instances, before the period of the division of the empire. Many instances might have been cited of the exercise of the same jurisdiction in the West, but they were not necessary ; and it might have been said by some, that the Bishop of Rome acted, in regard to these churches, in his quality of Patriarch of the West.

This supreme jurisdiction, exercised by the Bishops of Rome over so many great churches, in different parts of the world, during the first three centuries, was not derived from the concession of Bishops, much less from the grants of Emperors or Princes ; but it was a jurisdiction derived from the authority of the Sacred Scriptures, as St. Augustin, and the African Bishops assembled in council at Milevum, declared ; it was a supreme judicial and governing authority, which descended to the Bishops of Rome, in succession from St. Peter ; it was that same authority, which was originally given by Christ to St. Peter, who lives, and exercises judgment in his successors, according to the language spoken in the Council of Ephesus. The exercise of this same supreme authority, by which the true church of Christ is held together, in unity, may be traced through all ages to the present time.

Thus, whilst the Holy Scriptures, and the genuine records of ancient usage and practice supply us with proof of the real authority, and of the legitimate privileges conferred on the church, and derived from Christ on all particular churches, which are true members of his body ; they shew also, that all these particular churches are subordinate to the supreme authority of the *chair of Peter, and of the principal church, whence the sacerdotal unity took its rise* (St. Cyprian) ; and that they are subject to the legitimate successor of St. Peter, the Bishop of Rome, as members to the head of the visible church of Christ on earth.

FINIS.



